

स्मरण

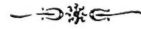
MASTER ZINDKAUL

ॐ

श्री गणेशाय नमः ॥

लोलु दयस प्रार्थना

1—HYMN TO LOVE



१ बुद्धिम गत चा'ज देवागत,
चे विन दय नो मरय लोको ।
मि अन्दर कर पनुन मन्दर,
वु चेय पूजा करय लोको ॥

1 Great Love, I have seen that thy power (to raise man) is marvellous as God's I know no God apart from thee. Make thou my heart thy shrine, and I will worship thee. (God is love).

२ बु चाने वेरि ससुरावय,
अ'द्धिव किन्य रंग, रूपक रस ।
कनव किन्य शब्द, साजुक मस,
अ'नित खायन भग्य लोलो ॥



2 For thy sake I will gather through my eyes the essence of Form and colour; through my ears, the vintage of Sound and song. With these I will fill thy cups. *All powers of mind are meant to help Love grow).*

३ मे कुन बुझ्य बुझथ असान छुख,
दूरि रुजित आसमानन मंज ।
गुपित छुख दासतानन मंज,
यि दूर्य नो जरय लोलो ॥

3 (At present) thou smilest at me from distant heights (as an ideal), or hidest in stories of heroism. This distance I can not tolerate (*I want to feel thee in my heart.*)

४ फिजा त्रावित मै खनिम'न्य जिय,
जमीनस तल त पूरन्य छिम ।
स्यठा देवार लूरन्य छिम,
चे र'स्तुय क्या करय लोलो ॥

4 Alas ! forsaking the open air (of fellowship with all creatures), I have dug pits in the earth (for my abode), and have raised round me many walls (of exclusiveness.) The law of Karma demands that)

shall have to pull down these and fill up those.
How can I do all this without thy aid? (*Love makes
all things easy.*)

५ बु छुस पां'पुर चे दीपस पत,
चटित यिम जाम. कग्हा गत ।
दिहम नय जाम, चटनिच व्रत,
क्यु'मा हयू मा मग्ग लोलो ॥

5 I am a moth, thou art my lamp I want to
slip out of this (caterpillar) garment and lay down
my life in going round thee. But unless thou grant me
the will to burst the bonds, I must die the inglorious
death of an earth-worm—wilt thou like that? (*Dying
for love is the only glorious end.*)

६ नितम पंपोष. पादन तल,
तिमन हुंद भंजुरा स्रजित ।
कंडयन प्यठ छुस मरे रुजित,
बु चाने आसग्ग लोलो ॥

6 Send one of the black bees (i. e. lovers of
thy lotus-like feet to guide me thither. While living
in this body, I am restless like one lying on thorns—
sustained by the hope that I shall some day be
among thy devotees, (*Only a true lover can teach love.*)

७ जमीनस जन्मकिस व'विमत्य,
 अशिक्य दुर्दान. कैह भ'विमत्य ।
 अछिन मंज छिम र'छित थ'विमत्य,
 तिमय खावे जरय लोलो ॥

7 My life is like a piece of land given me to cultivate. In it I have sown tears and reaped pearls (of tears). Those I have preserved in my eyes with reverent care. When thou comest to me, I will adorn thy sandals with these pearls (weeping at thy feet for joy.)

८ यिमन जोयन अंदर य'दुवय,
 छु चाने सहजु धमु'क जल ।
 बठयन हुंद छुस सम्योमुत मल,
 मे चावुम आगरय लोलो ॥

8 The various streams (so many religions) contain more or less of the (life-giving) water of thy simple law (universal fellowship). But they have gathered impurities in passing between their banks (i.e. through priests and books). So let me drink at the source.

६ पनुन मे तेजकुय आगुर,
 यिमेन जर्न अन्दर भासुन ।
 कुनर भा'वित यि दुय कासुम,
 गटे हंदि गाशरय लोलो ॥

9 Thou art the source of light and withal my own true self. Let me see thee shine in all these motes (i. e. all things around me.) Initiate me into the philosophy of at - one - ment and remove from me this duality (between life and forms), O remover of the world's darkness !

—:—O:—

योर आमुत गिंदने

HE MANIFESTS HIMSELF FOR AMUSEMENT.

१ राज. पन.ने देश. द्रामुत,
 योर आमुत गिंदने ।
 नच.नस जन मोर आमुत,
 योर आमुत गिंदने ॥

1 The King (Atma) has, of his own will, descended from his plane (of pure spirit), and come here (into space and time and matter) to amuse himself. In

his joy he is like a dancing peacock. (displaying beauty and seeking love.)

२ मटि ह्य'तुमुत छुस सफर,
त्रा'वित वयु'क आराम प्रंग ।
तन वरम दिन तौर आमुत योर०

2 He has left (for the time) his seat in bliss and accepted the discomfort of the journey, so that the door of his house of bliss seems to be locked up for the present.

३ पान - दित मायायि बल, तत पान. द्रामुत जेनने,
आजमावनि जोर आमुत । योर०

3 He has himself given great power to May (his opponent in play) and come to wrestle with it and conquer it. He comes to show his prowess!

४ रंग. रु'स्त आ'मित ख'तुस मा रंग ला'गित नकशि पुछ्य
छु'त क्रहुन तय होर आमुत । योर०

4 There was no fun, no eclat, while he was 'without colour'. So in order to paint his picture he has become white, black (and admixtures of these) (i.e. spirit, matter, and their interplay).

५ ठान. रूस्तुय भान. पत्तड़ा, भान. रूस्तुय ठान. क्या ?

कुन ब'नित, यिम जोर आमुत । योर०

5 An utensil without a lid is not much use; a lid without a pot has no meaning. So the One has become all these pairs of opposites (like spirit and matter, life and death, light and darkness, and so on)

६ देश. रूत आ'मित सु पानय, वन्द देशुक छावनं.

जन जवाहिर योर आमुत । योर०

6 He is 'beyond space'; yet, of his own will, he has accepted limitation by space. So has our Gem (Jawahar), of his own choice, accepted imprisonment and arrest at the hands of his country. ('Band' means 'limitation' as well as 'imprisonment'; 'Desha' means 'space' as well as 'country').

७ वेह. मा छुस कुनि, जन छुम जा'नुमुत ठहरन मरुन

बुछने सत पोर दामुत ! योर०

7 He (as a Jiva) cannot keep still; he considers cessation of motion tantamount to death. He is out to implore (and conquer) all the seven planes of matter).

८ मुश्क अंबर भागरान, कुनि सुय चन्दुन त ही,
कुनि स्वय अरखोर आमुत । योर०

8 In some places he is sandalwood and jasmi giving out clouds of fragrance, elsewhere he is nett and arkhor (a tree whose touch causes skin disease.)

९ पालवुन तय घालवुन सुय, तारवुन तय मारवुन,
गाव ग'व स.ह बोर आमुत । योर०

9 He protects and destroys, he helps and hinders. He is here the cow or sheep, and there the cat or tiger.

१० जीव, मैलावा विखुत, यत ज्यु'न मरुन अगुर त अन्द
ग्रजवुन द'ह - धोर आमुत । योर०

10 He has become a terrible and tumultuous flood of creatures whose source and end are Birth and Death.

११ कुनि सुय टा'गोर आमुत, शंकराचार्य त बुध,
कुनि असि हयू चोर आमुत । योर०

11 There he is a Buddha, a Shankara, or a Tagore; and here he is a simpleton like myself. Thus has he come here to amuse himself.

—:—O:—

अज वाति

HE WILL ARRIVE TODAY

१ अज वाति बूजुम मोल म्यौन,
कोसम वतन वथरावमय ।

1 My father-guru, I learn, will arrive today. I will cover his path with flowers.

२ लछ. जन डुवित संताप पाप,
अंतः करण घर नावमय । अज०

2 I will clean my mind's house by sweeping away all sin and sorrow as so much dust.

३ ठाकुर कुठिस मंज रंग,रुत,
प्रंग आदरुक पैरावसय । अज०

3 In my puja room I will make for him a nice seat of honour.

४ स'मुरित र'सिन्ध रुत्य कर्मफल,

मस. खा'स्य भ'र्य भ'र्य थावसय । अज०

4 I will fill for him cups of juice drawn from the fruits of all my good karmas ever done in any life.

५ अशि गंगवजे खोर छलस,

रुमालि गुम. बु'थरावसय । अज०

5 I will wash his feet with the holy water of my tears, and wipe his sweat with my best handkerchief.

६ तिम पाद हृदयस प्यठ र'टित,

दुःख दा'ध जन्म'क्य भावसय । अज०

6 Holding his feet upon my heart I will tell him all my troubles and sorrows.

७ कु'छि क्यत र'छुन लु.कचारकुय,

स.मरित चितम अज पावमय । अज०

7 I will recall, and so remind him of, how he used fondly to carry me about in his arms when I was a child.

८ भावुक घजर लोलुक सजर,

वालिज मुचरित हावसय । अज०

8 I will open my heart and show him the intensity and depth of my reverence and love,

९ नुव नागरादस सौत जन,

सहे मायि हुंद बुजनावसय । अज०

9 I will cause (the moisture of) love to bubble up in his heart as the spring season brings fresh water to a spring.

१० गुरु भावनाये सत्य शेर,

नमुरित खु'रन तल त्रावसय । अज०

10 With reverence for him as my Guru, I will bow and bring my head down to his feet.

११ घर. बार तय आसुन बसुन,

सोरुय पनुन पुशिरावसय । अज०

11 I will give over to him my home and house property and all.

१२ गट. पछय चन्दर जन नाम - रूप,

अक अक कला विगलावसय । अज०

12 As the moon in the dark fortnight loses digit after digit, so will I give away all I have of 'name and form'.

१३ सुर्यस अन्दर लय प्रावि जून,
सार्यय बनन त्यच मावसय । अज०

13 Then the moon (my lower ego) will be absorbed in the sun (the higher self), and all days of the month will for me become *amavasi* (when the moon is in conjunction with the sun and so invisible).

—:—O:—

गुरु भक्ति

DEVOTION TO TEACHER

१ आमच मनस र.च वासना,
ईश्वर सफल करिनासन ।

1 A pious longing arises in my mind; may the Lord fulfil it !

२ एकांतकिस गहीलस अन्दर,
उपरामकिस शहि लिस अन्दर,

पंपोष पोदन दून मलान,
पन.निस गु'रस वो आस.हा। ईश्वर०

2 It is that in (the wood of) solitude and
(shade of) retirement from the world I may be
rubbing the lotus-like feet of my Guru.

३ पूजायि विध कह ज्ञान. मा,
लोलस निषध कह मान. मा,
छ'यपि - चूरि कुनि म्यूठा दिवान,
लु'त तत खुरस वो आसहा। ईश्वर०

3 And, as I neither know the prescribed way
of *pūja*, nor believe that anything can come amiss
to love, I might stealthily and silently imprint now
and then a light kiss on those holy feet.

४ य'च लोल. अ'छ व'छ थाववुन,
अ'छ - टींटी रुस्त उ'श त्राववुन,
सुन्दर मुख.च कांती बुछान,
तस सुन्दरस वो आसहा। ईश्वर०

4 And, out of excessive affection, I may keep
my eyes open and shed tears without winking while
contemplating the beauty of his face.

५ बानी तसुंज विद्वानमय,
 जन साम. ग्यवनस पान. दय,
 तन-मन वनित कन वोड़ाबुन,
 मधुगिस स्वरस वो आसहा । ईश्वर०

all 5 And I may be physically and mentally a
 ears to listen to the sweet music of his speech
 which is as full of wisdom as *Sama Veda* chanted
 by Brahma himself.

६ सत शब्द लु'न विम्लाग्निहे,
 उदगीथ. ग्वर बु'द ग्वग्निहे,
 कगबुन मनन सादुल चवान,
 श्रवणुक सु रस वो आसहा । ईश्वर०

6 And he may distinctly expound the Word of
 truth, and raise the Om-sound to high pitch, while
 I may be drinking with relish the nectar of his
 teaching, and reflecting over it.

७ बूझित श्रवण पादन प्यमुत,
 संसार. निश मुकलित गमुत,
 पुशिरित पनुन सोरुय जगत,
 परमेश्वरस वो आसहा । ईश्वर०

7 After so listening, I may fall at his feet,
and be liberated from the world, all my world being
entrusted to the Lord.

८ वृज ताल, वन्य वन्य गारिहम,
करष्य. हृदयम सन्निहम,
जल - विदु जन मीलित गमुत,
सुख - सागरस वो आसहा । ईश्वर०

8 He may then say, 'Arise, my dear', and feel
my heart with his lotus-like haud, while I have
fellen like a drop into the sea of bliss !

— —:—:— —

प्रेमुक निशान.

^K
TOCEN OF LOVE

१ स्मरण पन.ज दिवानम,
प्रेमुक निशान. विमिये !
र'द्वरुन त'गुम न. रोवुम,
ओमुम न मान. विमिये !

1 Listen, my friend, He gave me his Resary as a token of his love, but alas ! I failed to take good care of it, and lost it ! I *was* unworthy !

२ पत कालि छुम न दितुमुत,
स्वन मु'क्त दान. विसिये !
अ'न्य सारि क्या लमेक बु'न,
तिम मु'क्त दान. विसिये !

2 I have no hope to recover those precious beads by groping about in my blindness. To be so lucky one must have given rich gifts to the poor in one's past lives, which I have not done.

३ वा'लिंजि मंज थवुन गु'छ,
हावुन थ'वुम अथस प्यठ !
राह कस छु कु'र मे पानस,
नुक्सान पान. विसिये !

3 I ought to have treasured it in my heart, but I held it in my hand to make a show of it. So no one else is to blame ; I myself am responsible for such grievous loss !

४ हावुन छु रावरावुन,
चावुक समर छु स्वामी !

थावन जि छाव. चापत,
भानन छि ठान. विसिये !

4 To show one's treasure is to loss it : the result of impatience to pluck and show one's fruits is unripeness. Hence people cover up their utensils that the food within may be perfectly cooked.

५ यन. सुय निशान. रोवुम,
तन. मच. गयस त. फलवा !
न्युन छ'नन कह त फेरान,
छस वान. वान. विसिये !

5 Since I have lost this token, I go, like one out of wits, from shop to shop without meaning to buy or beg anything. (*Those who go from faith to faith grasp none*).

६ व्यसरुन पनुन वनम क्या,
वननस ति वार ह्रुम न. !
बुथ मा सम्यम दुहस थी,
गछ. कु'त शवान. विसिये !

6 Tell him of my thought - lessness ! I don't see how I can dare to face him while the Day is

looking on (with so many eyes); I can not find him at night.

७ यछ, पछ, म हार भ्याका,
हयत धुर्य वाति कांछा !
तस छा क'मी निशानन,
भ'र्य भ'र्य खजान. विसिये !

7 Dear friend, pray, do not lose hope and no wonder if some one is even now coming to you with another token: he has no lack of tokens; his treasures are full of them.

८ डोलन कुहन वनन मंज,
शोलन छि गुलशनन मंज,
जोतन छि तारकन मंज,
का'त्याह निशान. विसिये !

8 His tokens are lying ungathered in hills woods, or brightly blooming in flower-gardens shining, scintillating among the stars.

९ व्यसरित ड'लित पथर प्यत,
बुथ कयो दिसव त'भिस निश ?
पथ फर.न'कय पकन छा,
विश्व ही बहान. विसिये !

9 Having been thoughtless and lost our balance and fallen, we dare not fare him, such excuses to turn back from devotion will never do.

१० मानव जि अ'स्य हयमव पत,
छो'र्या तसुन्द मुहब्बत ?
पैवंद यि आदनुक छा,
शुय दोस्तान. ? विसिये !

10 For, supposing we withdraw, can his love let us go ? The eternal bond (between the human soul and God) is not fragile and flimsy like the bond of children's friendships.

११ दिल फुटिमत्यन सु तोषन,
य'च ग'रिमत्यत छु रोषन !
गछ. व'रिमत्यन मुदाषन,
पृछ. गायिवान. विसिये !

11 He is affectionate towards the humble repentant; though he pretends to be angry with those who are too clever; if you don't believe me, go and ask a side the devotees like Sudama, whom He has accepted.

१२ अ'न्दि प'क्ष तती छु आसन,
बुध.बोर सर दासन !

बोझान हू माय ला'गित,
लोलुक तरान. विसिये !

12 He, the all-knowing innocent Child, is never far from saints like the blind Surdasa, and listens quietly and silently to their songs of loving devotion.

नातया'री

UNPREPARED

१ म्यानि खोतः मुस भरान मे यछ. त लोल,
आश तय गाश ओश तय सकार म्योन,
कांछवुन मे छारवुन तय गारवुन,
सोव यस सत्य ओखुमुन लुकचार म्योन,
प्रार.वुन मे आदनुक दिलदार म्योन ।

1 My Lover from eternity who loves me more than I can love myself; who is my hope, my light, my lord and king; who wants me, seeks me and calls me; with whom my childhood was full of bliss,—he waits and waits for me.

२ त'स्य द'पुम - "कैह काल यत देशस अंदर,
 यत मकानस रोज़ म्या'जी वत बुछान,
 दूरिस मंज वारि फु'लनय लोल. पोप,
 आ'जि हमसायन हकन तिम भा'गरान,
 तार चोन अद. जान. वो तय कार म्योन" । प्रार०

2 When he sent me here, he said, "Live in this land and in this house, ever desiring to see me. During separation from me flowers of love will bloom in your little garden (the heart) Distribute these among your neighbours—that is the only way to send them to me ! Your own welfare is business ; leave that to me."

३ "यत कुलिस सग दिख जमीनस वाति खेह,
 लोल य'स्य यस कांसि भुर त'स्य भुर दयस,
 लोल त'स्य निश. द्राय त'स्य वातान चु'पार्य,
 गाटन्यय यी जोन यिम वा'तित पयस,
 यी छु लोलुक मर्म यी असरार म्योन" । प्रार०

3 "See, when a man waters a plant in any part of the earth, the moisture is received by the Earth; so when a man loves any being — no matter whom, the love is received by the Lord All love comes from Him and is received by Him from everywhere. The wise who know the mystery have found this—My secret and that of Love."

४ खत पतर सीजान छुम यु'त काल, वा'श्य,
 कागज़ान हु'द रंग भ्युन भ्युन बेशुमार,
 पोष मर्ग बु'ड सरा तारक नभा,
 नदिया यत अहरबल ही आबशार,
 पोषनूला, पांपुरा, इम्बर्जला,
 खिन्द. क.बुन्य हर्ण ज्यूर्या शीरखार,
 मा'रिमुन्दा, सुन्दरा, बु'ड गाडुला,
 पु'ज फकीरा, नफस. तुरगस शहसवार,
 केह न आसित युस दपान - संसार म्योन । प्रारबुन०

4 He sends me letters occasionally. They are dressed in many different envelopes—a flowery meadow a large lake, a starry sky, a stream with cascades and falls like Ahrabal, a nightingale, a butterfly, a narcissus, a frisking pair of young fawns, a handsome man, a beautiful woman, a great wise man, a true *Sadhu* who can curb low desire as a master-rider curbs a fiery steed, and, though he has nothing, believes the world is his by right of love.

५ प'तिमि पहरब त्रौव य'लि पु'तजूनि गाह,
 मुश्क पोषव छ'ट, सपुन खुशबोय वाव,
 प शनूलान नाल. ह्युत वन - हारि बूल,

sturb

भाज आंकाशक त अरुका जा'विल्याव,
 व्यूर हत लु'त लु'त पकान स्वमुक हवा,
 त्पुथ समा सांपुन मे दु'प मुय मुय आव,
 साल. र'स्तुय आव. बालय थार स्यानि । प्रभुन०
 ह्यानि

faith;
 here
 k of

5 One night, towards dawn, the late-risen moon, shed her light, the flowers breathed out their fragrance and the air became sweet smelling; the nightingale sang and the *myra* spoke; the hum of space and the sound of the brook made finer music; a heavenly breeze, pollen-laden, went gently by; the scene became so beautiful that I thought he, my eternal lover, had come But how did he come without my invitation? *God is ever ready to come to us, but will not come uninvited.*

and
 s. or

६ मंदछेयस य'च गुमव सृत्य गा'म आन,
 छुंड छिप दिसहा नतय मछडा म'रित,
 देशमय यमि हाल. मन सा हुन्दर्यस,
 वुय वरिश मियि गेजहा दूर्यर ज'रित,
 म'ज वस्तुर, पान तामत छुम न भाक,
 संज केर पूजायि हुंड मा छुम दग्नि,
 थिम न भा'गारापत्य मे लूकन लोल. पाप,
 माल. करहक तिम बुछिप पेनत्य हरित,
 श्रूच. ज्ञाया छप न, वधरावम के,

7

गर्दि तय घर्वेठि सत्य आमुत भ'रित,
भान. कुठ गोमुत छु ठाकुर द्वार म्योन । प्रारवुन०

6 I felt abashed, bathed in perspiration; I wished to hide or even die; for should he see me in the present plight, his warm heart might well grow cold. Better would it be if I suffered separation from him a little longer. For my house, my dress, and even my person were not clean; and I had not the puja things ready. The flowers that, in spite of his orders, I had not distributed among my neighbors might serve to make garlands for him; but, alas ! they had faded and fallen. Then I had no holy place in which to make his seat, for the puja room (my heart) had turned into a store-room filled with household things and dust (i. e. cares and impurities) !

७ युद्ध वनय लोलस - छि तस ग'मित्य फुट.ल्य,
साल. रस्तुय सानि युन जानन छु आर,
त'वलुन वोलुन त हँहे हावसय,
व्युच. छु लोलस ताव च्यड पछ एतिवार,
युथ समा आखिर नन्यव खत ओस भ्याक,
पान. कु'त यियिहं म. जा'नित नातयार,
शर्म रिल्लुन म्योन पर्दय दार म्योन,
प्रारवुन मे आदुक्त दिलदार म्योन ।

7 It's true that his love for me is pent-up within him (ready to rush out), but to me come without my invitation he considers undignified. It is low desire that is impatient and worried and suspicious: Love trusts and waits with confidence. The scene described above proved to be another *epistle*. Himself he could not come while he knew I was unprepared. He could not wish me to be exposed or put to shame. So he waits patiently—my lover from eternity!

—:O:—

जोगि राय

THE GREAT YOGI

१ जजरुन अ'चित यावुन गलित,
 जन्मुक यि दोह गछ.वुन ड'लित,
 उपदेशके अभिलाषि वो
 जंजाल. निश द्रायेस च'लित,
 फीरित मरन तय मंदरन,
 अथ. छ.ज बु आयेस खोर फ'लित,
 मानस-बलय श्राना क'रुम,
 जूग्या वुछुम भस्मा म'लित,
 अबुरस अन्दर जन काच. जून,
 नूतक वदन खरम व'लित।

1 When the prime of my life was past and my head began to turn grey; when the day of my present life was declining, desirous of initiation into matters spiritual, I managed to escape the worries of household life. After visiting many shrines and holy places, I returned foot-sore and empty-handed. One day I took a dip into the waters of Manasabal (lit, depth of the mind), and saw a Yogi besmeared with ashes. He was like the autumn moon hid by clouds,—his shining fair complexion dressed in the grey of the ashes.

२ तस बाल. पानय इष्टदेव,
 य'च. लोल. प्रकटयोमुत बुना,
 रुजित दमा आलव घयु'क,
 वृजित वुक्ति गोमुत बुना,
 त'म्य वा'लमुत अमृत अ'मिस,
 विसरित व'सित प्योमुत बुना,
 मूर्छायि पत. प्रत शायि तस,
 छारान वेह ख्योमुत बुना,

2 I learnt that while he was a boy, he had loved ardently and his Ishta-deva (chosen object of worship) had appeared before him; but, after staying only a little while, he had heard a call from his home above and had flown away, Sorrow-struck, the

boy had let fall from his hand the nectar brought down for him by the Deva. Then he had fainted and, after coming to, had in vain searched for him everywhere, and attempted to poison himself.

३ तन. खुस न रोचान अन त पन,
 नुन क्या त स्यु'न प्रु'न क्या त जग,
 सुय राग तय वैराग ह्यत,
 संसार. निश रुझित अलग,
 जखमन तुलित नम. स.त्य क्रा'र्य,
 ललवान लोलच मीठ दग,
 वह.रा'च बुझमलि निश्तरय,
 मुचरा'वमुच् जन उ'ब्र. रग,
 अ'छ कल्पकुलिचे लोलरे
 द्रमनस दिवान अशि सु'त्य सग ।

3 Since then he has no appetite for food or drink, savoury or insipid, white bread or brown. Cherishing the one offection and consequent distaste for all else, he remains aloof from the world, and, opening his wounds with his nails, he nurses the sweet anguish of love. At the thought of the Deva. his Kalpa-taru (the celestial tree that bestows all desirable things), his eyes shed a torrent of tears

and water the sword under his feet-as when in the rainy season the lancet of a lightnsng flash opens the vein of a rain - cloud.

४ स्मरान रुम. रुम. मार.मुत,
 सुय ध्यान दु'र गोमुत स'नित,
 युस रूप तत ध्यानस अन्दर,
 सुय र'छ त सुय सीनस ख'नित,
 सुय भाव हृदयस आवरित,
 पूरित, भ'रित, व्यापित घनित,
 नरिपान नित त'त्य आलवान,
 तमि दीपकुय पां'पुर व'नित,
 मोक्षिच त वैकु'ट.च न जाय,
 अति ओर कुत शक. क्या व'नित ।

4 By his remembering every moment his cruel love, the picture has made deep and strong impression on his mind—affection for him has so occupied filled, and pervaded his heart that there is no room in it for thoughts of heaven or salvation, much less (as is needless to say) for worldly things. Having become a moth of that lamp, he turns his limbs round it (offering himself as sacrifice).

५ लोलच दशा डीशित तसंज,
थ'र जन प्ययस हर्दच छ'नित ।

5 Having seen the intensity of his love, I trembled like a bush shaken by autumn-wind and despoiled of all its foliage.

६ लोलस छु यी माने अगर,
अ'स्य क्या सना जानोन लोल,
शुर्य गिंदुना या खु'श - गफा,
या हावसा गं'जरान लोल,
युस पां फिगिस सुद्रस अंदर,
मिलवित अहं म'शिरान लोल,
त्युथ वा'सि मंजय का'सि मंज,
कुनि शायि काँह डेशन लोल,
शमशेर. धारन प्यठ नचुन,
त्युथ हयुव ति छा आसान लोल ।

6 If this is love, thought I. we really have no idea of it; we take it to be a children's play, a pleasant chat, or a passing desire. That love which mingless a Drop with the Ocean and makes it forget its ego is so rare that some one may see it somewhere in some one once in a life - time. Indeed, it is harder than dancing over sword-blades !

७ मंदलित गुमत अंदर बुडित,
 वदबुज पयस जूगिस परन,
 द'पुमस - दया दृष्टी करुम,
 थ'विमच छसय आमच शरण,
 सेवायि हंज आक्षा दितम,
 रुजित यती छलहय चरण,
 बुछनय म. कुन क्या ताम असर,
 क'रुनम अ'छिन जादूगरन,
 मल - कल छ'टित अंदरुम निवर,
 दागव भरत ड्यूदुम फयरन,
 तव. रुस्त कव. हयकहा बुद्धित,
 पानय पनुन अन्तः कारण ।

7 Abashed, bathed in perspiration, weeping, I fell at the Yogi's feet and said, "Please, sir, look kindly at me, I have found my refuge in you after weary search. Grant that I may serve you stay here with you, and wash your holy feet." without looking at me, he some-how affected my own eyes (wizard that he was!) so that my inner impurity showed itself upon my (clean) outer garment, and I saw the latter full of stains. (Without some such magic influence how could I see the impurity of my mind ?)

८ थारान वा'चस आरबल,
ग्राया क'डुम तति वस्तरन ।

8 Dismayed, I ran to the water and hurriedly (imperfectly) washed my clothes.

९ कम कास. दाग आयेस छलित,
जोगी वुछुम गोमुत चलित ।

9 I returned after having washed off some of the stains, and found the Yogi...gone !

१० तन. छय वुन्यूवस संज रिवान,
कुनि वेल. शोक च ग.त यिवान,
छम जोर. मानमवल निवान,
तस बाल. प्यठ. आलव दिवान ।

10 Since then, in surprise and consternation I keep weeping. Sometimes the desire to see him becomes irresistible, and compels me to run to Manas-bal. There I call him from the hill, saying :-

११ जोगयो सुन्दर नावस लगय,
बडि लोलकिस भावस लगय,

दर्शन दितम अच.तम बरय,
 पादन प्यमय पूजा करय,
 अ'श्य मुक्त. तत खावे जरय,
 पंपोष पादन तल मरय,
 गुरु म्यानि हा योगेश्वरय, जोग्यो ।

11 Yogi, Yogi ! I am charmed by your beautiful name, by the greatness of your love. Show me your holy face. Come to my house, and I will fall at your feet and worship you. I will adorn your sandals with the pearls of my tears. I will die at your lotus-like feet. My Guru, O great Yogi !

सन्यास

SANNYASI

Good short
7/12/25

१ स'न्यास बे पर्वायि मस्तानय,
 पार्य हो लगय म्यानि जानानय,

1 Sannyasin, above temporal cares, God-intoxicated. I admire you, my beloved !

२ कावन अथि यिप. शछि. मोजानय,
 पु'ज बोज छुम न ठंजि रोजान दिल,
 रोजखय त बोजख लोल. अफमानय,
 इधूठ नो वनय म्यानि जानानय । प'र्ये०

2 In sending my messages through chance passengers (lit. birds) my heart is not without misgivings. If you would stay and listen to the romance of my love, I assure you I should be very brief.

३ लूक क्या जि कन.तल.के दुर्दानय,
 ओरुक योर म्योन वननय हाल,
 भ्याक मा छु भयि सुंद दौद जानानय,
 पान. हो वनय म्यानि जानानो । प'र्ये०

3 Strangers apart, the very pearl-drops of your ears will relate my condition to you incorrectly; for one man's pain can never be exactly appreciated by another. I would tell my story myself, O beloved.

४ मोहन च ति छिया मन मोहनय ?
 चानि खोत. सुंदरा ति उपधाव कांह ?
 चे ति छुम ना सु विलझार बोझानय ?
 आर यीतनय म्यानि जानानय । प'र्ये०

4 Enchanter, are you too enchanted? Is any one born more beautiful than you? And does he too not listen to your entreaties? If so, that ought to make you more merciful to me, O beloved.

५ अ'न्दरिमि राग. अग्नि. धूज प्रज्जलानय,
लूक. त्याग छुय नित्र. म'लुमुत सूर,
उ'त्र. त'ल्य यि बुज्जमल छ. द्र'ठ यिवानय,
सूर गोसाजि म्यानि जानानय । पा'र्य०

5 Within you there is the constant fire of love burning; outwardly you have covered your body with ashes, symbolizing non-attachment to the world. This fire can be seen through the ashes, as a flash of lightning through a cloud. You ash-covered Sadhu, my beloved.

६ इम्ब. जल चरम. रूद अर्मानय,
शबनम रुस्त कुनि बुछहोक जांह,
संबुलस कस छ. तिम. पाद पूजानय,
पूज हो करय म्यानि जानानय । पा'र्य०

6 To our despair, we have never seen the narcissi of your eyes without moisture; who is the hyacinth whose feet they want to wash with tears and worship? I would worship you, O my beloved. (*White Shiva worships blue Vishnu.*)

७ घरि घरि स्वरहख च. देवमुंद ध्यानय,
तोति क्याङ्गि रटहक गुफ. तय बाल ?
मन म्योन करिङ्गिहे खलवत - खानय,
चूरि हो थवथ म्यानि जानानय । बार्य०

7 If you want constantly to think of your beloved there is no need to go to caves and mountain solitudes. You could make my heart your place of solitude. I would keep you there unexposed to view. O my beloved.

८ दूरि रूङ्गित दोल. लोयुथ कानय,
छिह लज त भियि ब्यूठ ज़ाखमस क्रोर,
यति योग स्यु'ध कर त. तीगि मिङ्गागानय,
सोन धारयो म्यानि जानानय । पार्य०

8 You shot an arrow (i.e. cast a glance) at me from a distance and aslant. It only made a scratch which quickly healed. Henceforth please shoot straight the arrows from your eye-lashes, and I will make my heart their target O my love.

९ रंग रूप प्रत अग. छव खोचानय,
देवता स्व'भावस वातिही न कांह,
हंग. मंग. नय आसहख रोषानय,
आशुतोषि हा म्यानि जानानय । पार्य०

9 In form and colour, in every limb, every way you are beautiful; no angel could equal you in goodness of character if only you were not sometimes causelessly offended, though your name is Ashutosh i e. 'easily propitiated'

१० मन क्याङ्गि योर कुन छय न नर्पानय ?

कोमल तनि चाजि पश्मीन. पोट,
फ'रिशर. मुख. छिन. नख. ठहरानय,
नाजुक बदन म्यानि जानानय । पा'र्य

10 Why does not your heart soften towards me, when your body is so soft that pashmina and silk dare not approach it. being rough in comparison; (hence your nakedness).

११ यू'त नय च आमहख शेर न'मुरानय,

कद चोन ओस खास. स्वर्गच थ'र,
पु'त छाया शोभिही सवि बोस्तानय,
अभिमान. रस्ति म्यानि जानानय । पा'र्य०

11 If you did not bend so low, your stature would resemble a flowerrbush of paradise, and our garden - cypresses would hardly be worth its shadow
O my modest beloved.

१२ शानम प्यठ केश छिय परेशानय,
 तालि प्यठ गं'डित जट. सर्पाकार,
 काल. - भंवर घन जन छु ना'पानय,
 अंबर मोय. म्यानि जानानय । पा'र्य०

12 Your hair falls loose on your shoulders; at the tuft it is bound in a serpentine coil. It shines like a swarm of black beetles, O my fragrant-haired beloved.

१३ कुंग तेहजव छु बु'ड प्रा'वुमुत शानय,
 कर्तिक मास. पूर्ण - चन्दरस मंज,
 नित बुछवन्य सु खाल केह भागिवानय,
 पूर्ण - चंदरम म्यानि जानानय । पा'र्य०

13 saffron (i.e. your tilak) looks glorious is the full moon of Katik (i.e. on your forehead). Rare, indeed, are the fortunate persons who can always have a look at it, O beloved bright as the full moon!

१४ जाविन्य वु'जल्य वुठ कुनि कुनि आनय,
 असन.चि त्रायि य.लि कुमलान छी,
 दा'न पोष - वर्गन छि मंदल्लवानय,
 वुठ कुमलाव म्यानि जानानय । पा'र्य०

14 When rarely your fine red lips begin to move to smile, they put to shame the petals of pomegranate flowers, Smile O my love.

१५ मा'सूम अथ, खोर मां'जि रुस्त पानय,
 पद्मगाग, रंग, क.त्य प्रजलालु छी,
 नम चा'न्य छा अकीक किन, मिर्जानय ?
 आदनय सुंदर म्यानि जानानय । पा'र्य०

15 Your small hands and feet shine like a *padme-*
rag gem even without *henna*. Your nails are like
 rubies or corals. My beloved, you are born beautiful.

१६ यत हुस्नस त जेवरुक इहसानय ?
 खालिस खनस मूलमाय, त क्या ?
 युथ रूप छा, भूषणस अरुझमानय ?
 साद, शाहजाद, म्यानि जानानय पा'र्य०

16 Can such beauty be obliged to ornaments ?
 Who wants to gild pure gold ? Your beauty does
 not want anything from jewelry, O my beloved, beau-
 tiful in simplicity !

१७ यिम च्चा'न्य स्मृत, खाल याद पावानय,
 दूर्यरुक दोद ताज म'शिरान छस,
 बलि दोद यालि वैद असि वातानय,
 दा'दिस वात म्यानि जानानय । पा'र्य०

17 By remembering these your features I try to
 forget my pain which can only be cured when the

physician comes. Come and diagnose aright my disease,
O my beloved.

शीना वा'लुन

THE SNOWFALL

१ शीना वा'लुन त जूनगाशुव फर्शा त्रावुन,
सन्यर त उगन्यर फंन - त दन तल विपर'वुन,
खरवुन त मलकुत कूत सुंदर त प्रु'न भासनावुन,
अक्की जामुक नाल-दु'ल बाल पाथुल हावुन । शीना०

1 A heavy snowfall ! It has covered the ground with a white sheet of moonlight, and hiddden the unevenness of the land under heaps of cotton, as it were. It makes ugly and dirty things appear so fair and clean, and shows that hills and plains (i.e. the high and the low) are (not in reality different, but) only upper and lower parts of the same garment (of the Lord) what a snow-fall !

२ अनुग्रह वर्षन हावि यिथ. देवदशु'न कुनुय,
दूयत गा'लित एकरस थावि पत कुन कुनुय,

बुजुन त शुं गुन, ड्युन-मरुन, युन त गछुन कुनुय,
अंदर त निभर प्रेक्षमय पर त पनुन कुनुय । शीना०

2 As divine grace shows in everything the one Lord and, removing duality, leaves behind a homogeneity, of the spirit, so that waking and sleeping, birth and death, coming and going, without, and within, stranger and kinsman, all become one in love, so does the snowfall.

३ ये शीन दीशित याद पेवान छुम जोगीराये,
य'स्य सूर मलुमुत नूर वदनस त दीयी पोपकाये,
सर्वेय त्यागुक इष्टदेव,नि लोल. त माये,
वो पा'य' लगहस जूग्य चालि त सन्यास त्राये, शी०

3 This snow remains me of my sovereign Yogi who has covered his bright and jessamine-like body with the ashes of complete renunciation for the love of his *Ishta-deva* (the chosen object of worship). How I admire his mien of a Yogi and bearing of a Sannyasi !

४ नङ्गार बुछुबुन क्यासना अज सु प्रसन आर्या ?
वामस अथ जन पूर्ण चन्द्रम खसन आर्या ?
मा'नय सु पंपोष दूर मुद्धरित असन आर्या ?
सुदरस तथल तू मंदछित मुक्त. वसन आर्या ? श०

4 I wonder if tonight he is delighted with the sight; if he comes upon the roof like the full moon; if he will open his month, which is like a lotusbud, just a little, and smile; and if pearls will go back into the sea, being put to shame (by the whiteness of his teeth).

५ वसवुन यि चंदरम म्योन चितस पाव्यस नाये ?

या शमअ सुवहुक सोजि दिल म्योन भाव्यस नाये,
यख-वस्त. थ'र नत. म्योन तस्वीर हाव्यस नाये.

कुनि पा'ठय कांछा माय सहे वुजनाव्यसनाये । शीना०

5 Will this setting moon put him in mind of me (declining)? Or, will the candle exhausted by the morning tell him of the ardour of my love? Will the frozen bush present to him my picture? Will someone somehow awake in him (the moisture of) affection towards me! what a snow-fall!

सोन्त

SPRING

१ अब. ह'व. द्यत. कांसि बनि दीदारो,
सोत छावनि बालयारो नेर,

मग्नमृग वारा छ, चशिम वेमारो । सोंत छावनि०

1 Come out to enjoy the spring, my dear friend. It will, by the way, afford an opportunity to some people of seeing you. For many eyes are heavy like sick men's with longing to look at you.

२ आर, ब'ठय मस्त, फ'लुमुत बेदजारो,
नीजर तभ्युक दियि नेत्रन नूर,
जिगरुक ताव कासवुन सु श'हजारो । सोंत छावान०

2 The willow grove along the bank of the brook is leafing and at its best. Its green colour is refreshing to the eye, and its cool shade will cure a heated liver

३ न्यूल मखमल तल, घु'न मचजारो,
नीलम छत प्यउ. नु'न आकाश,
पारघुव नाग हु'ल चलवुन सु आरो । सोंत०

3 The thick turf beneath resembles green velvet, the blue sky above is like a roof of sapphire, the rapid winding brook, a wriggling snake made of mercury.

४ आरवांजुक बलवीर शहसवारो,
पल. प्य'ठय स'ह जन मारान छाल,
द.ह त्रावान ग्रजवुन आवशारो । सोंत छावनि०

4 The water of the brook is a powerful rider. It springs like a tiger over a rock coming in the way of its current. The water-fall on the other side roars and fumes (with spary).

५ अंजमंज नचवुन बादि कौबहारो,
नारुद ज्ञान स्वर्ग. प्यठ आमुत !
प्रत जायि युन त'मिसुंद खुशगवारो । सोंत०

5 The spring-breeze dancing in the midst of all is like Narada descended from Svarga, who is everywhere welcome.

६ तोषनावबुक अमोब छुम गाटजारो,
नालम'त्य त कीठय कुनि कर्नामान !
रोषनावान कुनि सुति मज्जदारो । सोंत०

6 Like Naada, too, it is an adept in reconciling friends, and makes them embrace and kiss each other. But sometimes it mischievously sets them by the ears,—which is not less pleasant.

७ बोल.वन्य कमि कमि रंग. जनवारो,
र'हु ज्ञान कर्गन बुछ प्रंगान कयत,
बाश छुक जि पोष हयत आक नौबहारो । सोंत०

7 Birds of many colours singing in various notes

are performing *rahu* (going back and coming forward) in their fairy air-planes, as it were; they are feeling elated because spring has brought flowers for them.

८ नव्य पन त वामन छि विकसान यारो !

वातान छिन कुनि. जामन मंज !

वत. चाजि बुछ्य बुछ्य गुल रुखमारो । सौत०

8 New leaves and aprouts are rejoicing, and cannot contain themselves, looking forward to your approach, O rosy beauty.

९ वीरिवार. खेत. खुश छुया गुलजारो !

वारकार. फेर फंवारन मंज !

यासुमन हयत छु तयार शालमारो । सौत०

9 If you would like a garden better than the willow-grove, you are welcome to roam among playing fountains, for Shalamar is only too eager to receive you and waits with its jasmin-blossoms.

१० पाद चुमनय नर्गिस त लालजारो !

लछि अ'छ्य बुछिनय बादाम पोष !

टंग. पोष आलवान च. फं. दस्तारो । सौत०

10 There, the undergrowth of narcissi and tulips will kiss your feet; the almond blossoms will look at

you with their myraid eyes, and pearblossoms will honour you by turning round you their white turbans.

११ पोष बर्गन आसि गोमुत खारो !

सबजस प्यठ वथरावन पान !

आसि प्य'ठय पकिनाजि खुन्नरफतारो । सोंत०

11 Flower petals will, out of jealousy, lay themselves flat on the green grass. Why should not this fine-gaited beauty walk over us rather than on the green?—so they will say.

१२ साकी फुलान आसि हयत समावारो !

गर्मावि मइफिल कदवुक मय !

आ'ल. दालचीन त्रावि मुशकन्य धारो । सोंत०

12 The cup-bearer holding a samovar, will be drunk with joy; wine-like tea will make the company gay; cardamom and cinnamon will spread around their aroma.

१३ गन्धर्व यित वायन सेतारो !

गायन वुज्जनावि विगिजन सोंज !

मज्जरस्त्यन ति साज वज्जनावि तारो । सोंत०

13 Celestial musicians will come and play their sitars; their singing will awaken an ardour in the

musical fairies; the instumental music will make inner chords vibrate even in those who have no taste for music.

१४ यावुन त सोंत व'नुमुत छु दोह तारो !
जिन्दगी छ. अ'थय मंजु मागन छोह !
पत. कति गिंदनस त ग्यवनस वारो । सोंत०

14 Youth and spring have been said to last only a few days, in which life is exuberant; after they are gone, there is no time for song or play.

१५ नेर फेर छाव गुलशन त कुहमारो,
दयिगत दुखुवुय छु दयसँज पूज !
सय पूज नित करान वीनदारो । सोंत छावनि०

15 So come out and roam about, enjoying gardens and hillsides To see God's wonderful works is verily to worship God. This is the way the wise always worship him.

यी ह्य स जान ?

IS THIS RIGHT ?

१ दान मनसा'यित बु अथ. धाना'वथस,

अथ, पत नित मच'रा'वथम,

य'व क'रुथख अवमाम मद'नो । यी छा स जान ?

1 Having formally resolved to give me something as charity, and having made me hold out my hand, you with-drew yours and made fun of me and so insulted me. Is *this* right, my love ?

२ रस. रस. कमि ताम वति पकना'वथम,

कुज जजु वति प्यठ त्रा'वथम,

अनजान, मरगदीन मारमति । यी छा स जान ?

2 Having gently led me by a path unfamiliar to me, you left me, alone in the middle of it, lost and bewildered. Is *this* good, my cruel love ?

३ मनवारि म्याळि अश. पोष रुवनावित,

सग दित वार. फुलना'वित,

पानय करुथम फान, मस्ताना । यी छा स जान ?

3 You planted flowers of hope in the garden of my heart, watered them and made them bloom. Then you wantonly uprooted them. Is *this* proper, my drunken wanton ?

मिलाप

MEETING

१ पानय म. पान हा'वित आश'यि धारना'वित

तन्हा च'नुख म. त्रा'वित-कस म्यानि जोगी रायो

1 You revealed yourself to me of your own accord, and having raised hopes in me, you left me alone—to whose care, my sovereign Yogi?

२ बुछना'वथस मनुक मल स्वन म्योन द्राव सत'ल,

बुछुमख न वार. क'रुथम च'स म्यानि जोगी रायो ।

2 There (at Manasbal) you me see the impurities of my heart, and showed me that my gold was mere brass. I could not have a good look at you, as you put me to shame and mortified me.

३ हयकखय बुछित च'तिम छु'क मुच'रित यि सीन' हावयं,

चय वन च'रुस्त भावय कस म्यानि जोगी रायो ।

3 If you could endue the sight of the wounds inflicted on my heart, I would open it to your view, and show you those wounds. You know I cannot show them to any one else.

४ यवकिन्य विसु'भ छ. कोमल हृदयस कठोर वाणी,
ग्रावन दिमव यती छवन वस म्यानि जूग्य । जोगी०

4 But as it is unbecoming to use hard words to a soft-hearted person, we will agree to stop complaining, here and now.

५ लभुमख त बुज म राबुम, वालन कुहन म छाबुम,
सत्संग. प्या र. चाबुम मस, म्यानि जोगी रायो ।

5 Now that I have found you, do not let me lose you again and set me a-search over hills and mountains. Let me drink the nectar of holy communion with you.

६ भगवान सोन बूजिन अ पि चा'ज आश रुजिन,
हत वैसि माजि मा'लिस लम, म्यानि जोगो रायो ।

6 God grant that we may long enjoy the hope of receiving benefits from you ! and may you live a hundred years more to be the joy of your parents !

७ नित इष्टदेव. सँधन पंपोष पादनय तल,
भंबुर व'नित चवान गछ रस । म्यानि जूगीरायो

7 May you, always drink, like a bee, the nectar of your Ishtadeva's holy lotus-like feet.

८ पज्जि प्रेमके प्रभावय भोगान् सुखं तं स्नायय,
नीरोगं राजयोगसं खंस । म्यानि जूग्यरायो०

8 May you, in enjoyment of happiness and bliss due to the greatness of your true love, rise to the status of Raja Yoga, free from all ills !

९ दयमुंदं प्रमादं सततं भक्तान् छि भा'गरावन,
प्रेमकं चवानं तं चवानं मम । म्यानि जूग्यरायो०

9 Holy men share the grace of God with their devotees. They drink the holy wine of love and make others drink it.

१० बुद्धिं चा'जं दासियां छपं चैयं मूलं, मालं, अर्पणं
युथं छुखं च इष्टदेवसं तसं, म्याकिं जूग्यरायो०

10 I too am one of your handmaidens entirely devoted to you, as you are to your chosen object of worship.

११ उपकारं, म्यानि चापतं थु'दं योगपठि त्रा'वितं,
असिं निशतिं क्यू'चं काला वसं । म्यानी जूग्यरायो०

11 For my up - lift do leave awhile your high state of Yoga and come down to my level.

१२ यवकिन्यं च परमं, त्यागी लु'गं छपं न राजद्वारनं,

यथ फुटिमतिस मनस मंज वस । म्यानि जूग्यरायो

12 As you are a man of great renunciation and do not feel at home in palaces, you may live in this broken heart of mine,

१३ भाषण म'दुर म'दुर कर फुटराव शकरस सु'ल,
अभिमान कोसमन हर, अस । म्यानी जूग्यरायो०

13 Talk sweetly and bring down the price of sugar; smile and rob smiling flowers of their pride,
O my royal Yogi.

वनन मंज लाल

GEMS IN WILDERNESSES

१ फेर वुन आवार. संसरस अंदर,
लोल. भु'छ सोन ओस जन नारस अन्दर ।

1 Wandering about in the World this love-sick Heart was restless like one surrounded by fire.

२ अ'छ व'टित क'म्य ताम वावन न्युव तुलित,
वातना'वुन लोल. गुलझारस अन्दर ।

2 One day, as it lay musing with eyes shut some mysterious wind carried it up and dropped it in the garden of Love.

३ मस्त गव युथ काँह बुड़र तापस प'कित,
त्रोवि निंदर वोजि श.हजारस अन्दर ।

3 There is felt blissful as when a man after having trudged in the scorching sun of a treeless plateau may fall asleep in the shade of a chenar.

४ हिंद. रिदँय यात. फीरित ताव. हु'त,
आसि छावान सिंध, जल लारस अन्दर ।

4 Or as one returning parched from the plains of India may enjoy a plunge in the ice-cool water of the Sindh Valley in Lar (Kashmir).

५ तोषवन या होश. आमच. गोपिया,
रोशि चामच रासकिस आरस अन्दर ।

5 Or again, as a cowherd maiden of Braja may Braja may find her way unobserved into the Rasaring and feel restored to the consciousness of true joy.

६ अ'न्दर गँडस मंज बुछिन आज्ञा'दिया,
निभ्र ग'डित ओस मुकजोरस अन्दर ।

6 Inside, it found marvellous freedom in bondage. Outside, it was bound with nimerous chams) though apparently free.

७ वां'स रा'वित तिछ ल'भन न'व जिन्दगी,
यिछ न सरिहे जाँह ति लुकचरस अन्दर ।

7 At the end of a wasted youth it found life such as it had never known even in the liveliness of childhood.

८ यारसुंद पत'व प्यवान यारस अन्दर,
अ'छ व'टित रोजन छ दीदारस अन्दर ।

8 In true vision a certain afflatus passes (from heart to heart) between the lovers; the eyes of the flesh remain closed as useless.

९ बूझसुत त'म्य ओस दय ड्यूनुन मनुष,
युस निराकारय छु आकारस अन्दर ।

9 It had heard things said of God, but there it saw only Man, who is verily the formless come into name and form.

१० यम्य 'अन-अल हक बोलनुन पर्वान, जोल,
नार सुय मा आसि प्रत दारस अन्दर ।

10 All kinds of wood (and every cross) may well contain the heat (of the flame) that consumed the moth (Mansur) who boldly proclaimed that I AM is God the Truth.

११ पय वनित डयूठन रगन मंज दोर.वन,
वाग वन.नुक शौक प्रत खारस अन्दर ।

11 It saw that the will to become the Garden itself was coursing there through the fibres of the meanest thorn.

१२ वारया तिम रंग दूर्यन मंज खटित,
यिम न न'न्य गय पोष. संसारस अन्दर ।

12 And many a hue was latent in the buds which has not yet found manifestation in the world of flowers.

१३ दिल छु लाले बेवहा इनसान. सुन्द,
दय छु लोलुक शोल. दिल-दारस अन्दर ।

13 The heart within man is a priceless ruby, and God is the luminosity of love in one who has a human heart.

१४ आदनय र'ट जाय लोलस मंज दयन,
जाय लोलस भीज गम - खानस अन्दर ।

14 In the beginning God chose His abode in Love, and Love found his dwelling in the suffering and sorrowing.

१५ यत लाजिम दोद त दग, उ'श त व'श,
छासना त्युथ लोल संसारस अन्दर ।

15 One wonders if anywhere in our World Love may be seen unattended by (the concomitants of) pain and aching, tears and sighs.

१६ दा'घलद वदनस अन्दर डयूठम दिला,
नूरुकुय आ'ईन. जंगारस अन्दर ।

16 I know a beautiful heart throbbing in a sickly body a mirtor made of light itself covered over with rust.

१७ लाल जजरित ताज़ गोमुत लोल. दाग,
संगि असवद खस्त. देवारस अन्दर ।

17 The chalice of the tulip has faded and withered, but the black scar of love within it has grown the fresher for that; it is like the sacred black stone of Mecca set in a dilapidated wall.

१८ गोलमुत फाकव त फुकरव सू.त्य पान,
नु'द. ऋष जन तप करान गारस अन्दर ।

18 The owner had reduced her body to a skeleton through fasts and self - denials, like another Nunda Rishi practising austerity in a cave.

१९ मुर भरान तस मु'क्त. जन जेरे वुजान,
दर्द. उ'श तत चीश बेमारस अन्दर ।

19 Tears of compassion drop from her sick man's eyes at the slightest touch and fill her lap as with pearls.

२० नर्म गा'मच च'र वजेमच गर्म तार,
साज गोमुत सोज सेतारस अन्दर ।

20 The string of the sitar is loose, having been heated by excessive vibration; the music has therefore become a silent seething and sunk into the instrument.

२१ यावनस मंज संबुलव रहुमुत छचर,
शीन जन प्योमुत म'तिस हारस अन्दर ।

21 Though she is very young the hyacinth of her hair has streaks of white, like snow on high hills in the warmth of June.

२२ यिम वनन मंज लाल डेशान जा'अ. वा'न्य,
मेलवन्य तिम गा छि बाजारस अन्दर ।

22 Such diamonds in desert places as may be seen by those who know them are, of course, not available in common markets.

END OF PART I



Frivolities.

7—8 Can hell be worse to a pious Muslim who has to beg cooked food from 'infidels'? Can a coolie who sees a party of rich men feasting at Nishat Bagh form a better picture of paradise?

६ फाब. कश नेकन दिवान ईसा बिहिशतस प्यठ बरात,
खाम. जाया आ'सि तिम सोचान, मगर आस्या सना ?

9. Christ promises heaven to the hungry pious. They think it must be a fine place. but doubt if it exists.

१० हूय ह'स.ना'विथ दपान युस का'शिर्यन तुहय म्या'न्य तीर,
तस पुहु'ल युस मानि तस हयू फितनगर आस्या सना ?

10. A strange shepherd he who lets hounds loose on harmless sheep, the Kashmiris, and then suavely calls them his flock! And he (you-er-know) who acknowledges him a shepherd must be matchless in mischief.





SMARAN

14. THE NEW YEAR

१४—नु'व व'रिह

- १ नु'व व'रिह आव, गुलशतन न'व्य द्राय पोष
पोष नूलव नु'व करुन हुय'त बोल भोष ।

The New Year has come. New flowers have bloomed in the gardens, and song-birds have again begun their warbling.

- २ दारितल क'रुनक इशारा कारिप'त्य,
लाज. तय न्य'व्य आय नीरित थारि ह'त्य ।

The Blue bell made some sign towards the window of tulips and lilies (like Shri Krishna at those of the Gopis), and they rushed out in a hurry.

- ३ अ'छ मुचर निदरे हचव इम्बर जलव,
पां'पर्यव व'न्य रंग रत्य स्वर्गकष पलव ।

The *Nargis* flowers open their sleepy eyes; the butter flies put on their fine coloured celestial garments.

४ नर्गिसव भैर्य संवुलस कित्य लोल जाम,
गोपियव जन दु'प वु'लय गारोन श्याम ।

They lovingly filled cups to be offered to the Sambul, as if the Gopies said 'Come, Let us call Shyama'.

५ वेद मुश्कव ब्रोठ. यिछ अ'जिमच खवर,
आव सोन्त. राय तव. खोत' जवर ।

The King, that is spring, came in greater glory than was proclaimed by *bedmushk* flowers the heralds.

६ शायि शाये अज छ. सोन्तस पुत्रजाय,
आन. पुछय बालव प्यठय पो छूल. आय ।

Spring is everywhere celebrating the festival of the birth of his children. Rills of fresh water have come down from the hills for the bath of the babies.

७ म'लम'त्य तोपन छि बादास पोषनय,
इय खरान सत जन विहित पत गाशनय ।

Those who enjoy the fair (at Parbat) relish almond blossoms; saintly persons are meditating on God in solitary retreats.

८ दृश्य त दृष्टा अक अ'किस खोत' सुंदर,
बीठय बादाम पोष बादामन अन्दर ।

Of the seers and the seen, each is fairer than the other; the almond blossoms lie within almonds (i.e. are reflected in almond-like eyes of the seers).

९ भ'वरन हुँद हेरि सनूर' वजान,
बु'न्य समावारस त साजस मान-मान ।

Above, the black bees are making a sound like the music of a *santura*; bellow the hissing samovars are pitted against the music of the *saz*.

१० यीव भायव अ'स्य ति वागस मंज सप्तव,
नु'व व'ग्निह छावव त नीवरुक मस चमव ।

Come, brothers, let us gather in gardens enjoy the spring (the new year's day) and drink the wine of freshness (i.e. have fresh vigour and energy).

११ प्रा'न्य म'शिरित गोस. नु'व मित्रुत करव,
रुत विचारव रुत वनव तय रुत करव ।

Let us forget old displeasures and be friends afresh—think kind thoughts, speak kind words, and act kindly.

१२ नु'व व'रिह गव जिन्दगानी न'व करज,
जन्मचे गीतायि न'व अध्या परज ।

For the New Year festival means living a new life and turning over a new leaf in the holy Gita of Life.

१३ बुण मंगव परमेश्वरस श्रदायि सान,
राज सोन आ'सिन सुखी प्रजायि सान ।

Now let us pray to God with full faith that our king and his people may be happy.

१४ राज पुत्रम आ'सिनस बल बुध त आय,
फीरिनस कागज मजूरन कुनति माय ।

That his son, the Prince, may have strength, intelligence and long life; and that he (the King) may be as kind to 'labourers with papers' (i. e. clerks) as he is to other labourers.

१५-काँह मा स त'रिव ?

15. ANY ONE WANTING TO CROSS ?

१ तरबुन छु करना'व्य हक दित छु वनन,

काँह मा स त'रिव अपोर ?

पत. तार वन्यव न आलुस म करिव,

उद्यम त'रिव अपोर । काँह मा स तरिव ०

The Ferryman is about to cross to the other shore. He shouts, "Does any one want to cross over? Come, for after I leave there will be no ferry for you. So do not be lethargic, but make an effort.

२ करुणावतार छुन. धरि धरि वनन,

बुझ्यन छु. वीलो जान,

निछतुर त थि स्वात म रावरिव,

बुझिव त तरिव अवोर । काँ मा स तरिव ०

"The ferry does not cross every time (or, manifestations of God's mercy are only rare). This time is the weather fair and the water smooth. Do not lose this auspicious hour. Awake and come across.

३ घरवेठ स'भुरान छिव मोर गा'मत्य,
 छयनित त थ'कित पेमत्य,
 घर. रोजि यती त कत क्युत भ'रिव,
 छरी त'रिव अपोर । काँह मा स त'रिव ०

"Weary and worn with struggle to obtain household requirements, you are fast asleep. The house will have to be left when you depart 'so why fill it with too much property ? Empty-handed you will cross with greater facility.

४ अन-अन वननस कनय म थ'विव,
 गुवराविव क्याजि पान ?
 गु'व भोर हयत वति प्यठ क्या करिव,
 लु'ती त'रिव अपोर । काँह मा स त'रिव ०

"Do not listen to the unending demands of the family." Why will you burden yourselves ? Heavily laden, you will be stranded on the way. Light-loaded, you can cross more easily.

५ चूर युम क'रिव लु पानम करिव,
 कमु'क छु अटल नेम,

स्वन रूप छा'रित गुडक'र्य म गरिव,
संतोष त'रिव अपोर। काँह मा स त'रिव ०

"Those who rob others will ultimately harm themselves. Such is the stren law of Karma. Do not let your greed for gold forge fetters for you. With contentment you may cross over the better.

६ पृच्छा'र यलि लगि बर दित ख्यनस,
इस्वात गल्लिव चूर,
थरथरि मा हर्द. थ'र जन ह'रिव ?
औदार्य त'रिव अपोर। काँह मा स त'रिव।

"When those who eat with doors shut against the needy will be judged, they will be found guilty of theft. Will you not than tremble like a bush shaken by autumn winds ? Liberality will help you cross over.

७ पज्य पान होव रवि. रस्त्यन ऋषन,
पशान ति भरक प्रय,
अथय ऋषि धर्मस प्यठ तुह्य ति ध'रिव,
समर्द्धि त'रिव अपोर। काँह मा स त'रिव ०

“Truth revealed itself to seers, who were kind even to animals. Stick to this religion of the Rishis. By loving all creatures as yourself you will easily cross over.

८ रत्य भाव थ'धिव रुतुय व'निव,

रती क'रिव कार,

यी यति क'रिव ती तति स'रिव,

सत्कर्म त'रिव अपोर । काँह मा स त'रिव ०

“Be good in thought, word and deed. For what you sow here you will reap hereafter. Good deeds will take you across.

९ अपारि बदलय छि विद्या परण,

योगच छ. तत बोल चाल,

प'रिवय त. यति श्री गीता परिव,

योगय त'रिव अपोर । काँह मा स त'रिव ०

“The knoweledge that serves on the other shore is different from the science we acquire here; the technique is that of harmony with the Infinite. So if you study anything seriously, let it be the Gita. Yoga alone can help you to cross over.

१० अपारि प्रियतम ह्यु, प्रारान त गारान,
 यच ह्युस जि तुहुँद लोल,
 यति क्या ह्यु प्रावुन जि वियोग जरि'व
 पजि, प्रेम, त'रिव अपोर । काँह मा स त'रिव ०

"There on the other shore the beloved is not to be sought but eagerly seeks you, calls for you because He loves you dearly. What real good is to be acquired here that you will suffer separation? True love alone will carry you across.

११ वाव तस क्या करि तारक मंतुर,
 यस आसि दयभुँद नाव,
 केशव ह्यु करना'व्य - चिन्ता म क'गिव,
 डगिव म, त'रिव अपोर । काँह मा स त'रिव ०

"No winds can harm him who knows the only charm for safe crossing to be silent prayer. The Lord Himself is the ferryman. Come and cross over without misgiving or fear".

१६ करनावि तारख ना

16 FERRYMAN, TAKE ME ACROSS

१ नाकार गोमुत नग्र सोन,
 बसनस न लायक रुदमुत,
 लूटस त हूसस भा'जिवट,
 मंज भाग मिस्कीन मूदमुत,
 चलहां त भियि यिमहा न योर,
 करनावि तारख ना अपोर ।

Our City has grown uncomfortable and
 is unfit to live in Robbery is in league with
 Loot, and between them the poor are crushed
 I would run away hence, never to return
 Ferryman, do please take mer across.

२ जा'लिम जल.र्य जन जाल ह्यत,
 जागान गरीबन जोर. - वा'ल्य
 खोवन न हाकिम मारिमा,
 पृछ. - गार मा कुनी असि का'ल्य,
 छुख पीर - फुक तय द्वार. जोर,
 करनावि तारख ना अपोर ।

Those in wower are lying in wait of the poor, like cruel, bloated spiders with their webs. They do not fear that they may be punished by the Judge, or that they may some day be called to account; for they are puffed up by the priests and possess the power given them by riches.

३ मानव ब'तित महन्युब म'जूर,
छु'न नु'न म'ल्यन अ'छ गाश.-रू'स्त
लिर. लूकहंजय ब'डरान,
नीर लोसनावान भाश. रू'स्त,
सारान छु खर. संद्यय'ठोय भोर — करनाबि०

The son of Man has become degraded into a servent destitute, ill-clad, uncleanly, uneducated. He tires his limbs with unskilled labour at rich men's houses. He carries loads like a donkey (without knowing what he carries and why).

४ दय जोनुमुत छुक जु'बिरो,
पूजा तसज बचनुक छु छल,
जिवि. किन्य खुशामद छिम करान,
आस्यय त अनिमा के'ह वदल,
अस्ली छु डु'ख सोन परि जोर — करनाबि०

We regard God as a tyrant (to be obeyed willy-nilly); His worship is considered a trial to escape His wrath. We pay Him homage, thinking that if, after all, He exists He may not put us to trouble. In reality we rely on priests.

५ पङ्गया'र्यं रहवर ऋष व'ली,
करताम असि निश मूदि.मत्य,
जुव रस्तय मर्य पतकुन तहु'द्य,
म'त्य मर त मंदर रूदिमत्य,
वत रावरान मुल्ला त. गोर—करनावि ०

Rishis and Walis, honest and true guides are to us dead long ago. The remnants of their life-less bodies are mad men, shrines, temples, or misleading mullas and purohits.

६ स्य'ध्य - साद. सुन्दर जानावर,
असि निश यिमन रक्षा छ. आश,
मा'रित मुहित छिक आ'स्य करान,
दुलव वचव मान आ'ल्य नाश,
छुन. खून. रूस्त बु'तलान टोर—करनावि ०

Simple and innocent pretty animals who expect protection from us are by us cruelly slain and robbed of their young ones, eggs and nests. Our eye-lids droop, our faces lengthen, at sight of a bloodless feast. Please, Ferryman, do take me across.

७ य.ति सागि.वय दय मा'नमुत,
 कुन दात. स्वामी म'ज मोल,
 खुख. बाटय तोरक विज्ञि यच,
 त्रा'वति भरोन त'स्य ओत लोल,
 पव. निश. न डलवन्य ओर योर,
 जुव छुम भ्रमान गछ.हा बु तोर-करनावि०

Where all believe in the Supreme as one and giver of all, Lord and father and mother of all; where He alone is loved, and bug-bears, stars fairies and gnomes are abandoned; and no one swerves from the marked-out path. My heart yearns to go to that land; Ferryman, will you please take me across?

८ बि.ति वाजि मंत.र शिल्प. व्य'ज,
 खुर्यनाव. जा'नित अजिगु.ट,
 भक्ती. प्रयम, सेवा दया,

शुद्ध धर्म मानन छुट त मुट,
अ'य्य वति प्यठ था'वित छि, खोर—करनावि०

Where the puzzling complications of charms, incantations, tricks and rituals are known to belong to darkness, and people believe in the brief and comprehensive pure religion of devotion (to God), love (to equals) service (to superiors), and compassion (to younger souls); and walk steadily on this straight path ;

६ यति. देश बु'थ जल-थल विशाल,
अन-पन त फल मध ग्यव व'फूर,
दित.मुत दयन तिम भा'गरान,
ख्यत छुत हुगन ज्ञानन न चूर,
स'मुगन छि ग'जगन बोल वोर—करनावि०

Where the country is open to all; land and water are abundant; cereals, vegetables, fruits, milk and honey are plenteous. People freely distribute these gifts of God, of which they have enough and to spare. So theft is unknown there and hoarding is considered an unnecessary awkward burden;

१० कैंह का'सि निश य'च चु'र न कम,

वेयिसुंद बुछित अलिफस न वम,
 अद. क्याजि त्रावान तोप. द.ह,
 अद. क्याजि प्यन अस्मान. वम,
 दुशमन न. कांह फोजुक न वोर—करनावि०

Where no one has too much or too little of anything; and 'A' is not sorry or envious to see 'B' prosperous. So there is no reason why cannon should emit poison gas or bombs should fall from above. They have no enemy and are not burdened by armies and armaments.

११ अ'र्य द'र्य मनुश - प'श चाव सूत्य,
 यति. का'म कु'ट सारी करन,
 पत छक स्यठा राजन मु'कल,
 गिंदन ग्यवन लेखन पगन,
 असनुक त विसनुक दोर दोर,
 जुव छुम अमान—करनावि०

Where healthy and strong men and animals all work and work with a zest, and have leisure enough afterwards in which to write or read, sign or play. There is always the bustle of people with hobbies; and peals of laughter are everywhere heard.

१२ य.ति कांह न वदनान शुर्यन,
 य.ति देविये मानन त्रियन,
 य.ति कूर ग'बुरस खोत. टा'ठ,
 य.ति नु'श न कांह कर्मस द.यन
 य.ति माय स्नेह वुज.नम चु'पोर,
 जुव छुम भ्रमान—करनावि०

Where no one makes children cry; where women are regarded as manifestations of the Mother, and daughters are loved even more than sons; and no daughter-in-law mourns her lot. Where love and brotherly affection bubble up everywhere.

१३ वजि वारि आंगन जायि साफ,
 स्र'ग्य भान-वर्तन श्रूचय श्रा'न्य,
 स्य'ध्य माद. वस्त.र शोभव.न्य,
 अ'र्य पान सुन्दर नु'दभा'न्य,
 कांह मा कु'कारव किन्य कु'कोर,
 जुव छुम — करनावि०

Where people keep their orchards, kitchen gardens, houses and compounds clean; the cheap pots and utensils are clean and bright. Their simple garments are graceful, and the

hualthy bodies, fair and good-looking. No one is deformed as the result of sin.

१४ कांह मा हचर-जद तय बचोर,
 कांह मा छु सु'त या फ्योर चोर
 सरनय न नफसुन वोर वोर,
 पशन.कय न बु'श बदनुक न शोर,
 संतोष. व्रत छक लछ-करोर,
 जुव छुम—करनावि०

Where no one is depressed and distressed none insase or idiotic. They know not the pangs of hunger, the sobs of remorse, or the cries of wailing. Contentment to them is worth millions.

१५ यलि. सारिनय अमि टोठि दय,
 यलि. फेरि पय प्रेसुक चपोर,
 सा'री वनन प'ङ्गय किम्य मनुष्य,
 रोजि न य'ति कांह हून बोर,
 ती गव जि. रामन नग्र खोर
 रुजित यपारी त'र्थ अपोर,
 जुव छुम—करनावि०

When God is propitious (and dear) to all of us, and love pervades every heart (like sap running through every part of a tree) and there are no wolves and wild cats in the form of men; then it may be said that God has raised the whole City to spiritual heights (as Shri Rama did the city of Ayodhya) and people have crossed over without change of place.

१७—मजबूरिया ला'चारिया

17 HELPLESSNESS

१ वदिहे मनुष च'यिहे न उ'श,
 वदनन खुनुन ता'सीर क्या ?
 हा'रित अ'छिव किन्य खून क्या ?
 छा'वित पलन सा'त्य हीर क्या ?
 बूजित जि बोजान छुम न कांह,
 फ'गियाद करनच जीर क्या ?
 ला'थित नभस यिम तीर क्या ?
 मजबूरिया ला'चारिया ।

Man would weep and not gulp down his tears. But what has been the effect of all his weeping and crying so far? What has

he got by weeping his heart out in tears or beating his head against stones? Nothing. If then he is to understand that no one listens to him, what means this morbid impulse to complain, which, in the circumstances, amounts to shooting at empty space? Surely he suffers from a terrible compulsion, an awful helplessness!

२ सु'र आन. आनय छुक मरान,

सु'छि तूरि त्रपे पा'वमुत,

दाद्यव, खुर्यव वाचव शुर्यव,

फिकिरव गमव ह'वुरा'वमुत,

यिम गमच'लित ह'त्य हावसन,

म'च.रा'वमुत विसरा'वमुत,

कुनि प्यठ ख्यावान थक छुम न मन,

कत ताम कुन छुस हा'वमुत,

रुत'डेशनय रुत जाननय'

छारान छु क्या ताम रा'वमुत,

मस निंद्रि संज छुक चा'वमुत,

नफस.ज त शोकव. खु'रिया - मजबूरिया०

His body is dying little by little every moment; hunger and thirst and cold bring him to the verge of death. Wife and children, diseases and difficulties, cares and worries have depressed and stupified him. Even luckily he need not have such worries, hundred fancied wants and desires render him mad and unsteady. Nothing suffices to satisfy him; he seems haunted by a vague vision. Without having seen or understood what 'good' means, he is always trying to find what he seems to have lost. He seems to be intoxicated in sleep. Such is the misery caused by bodily wants and desires.

३ कर ताम कम्यताम त वुना,

पु'न छायि दूरे ड्यूठमुत,

सान्यव कनव ती बूजमुत,

सानिस दिलस सुय व्यूठमुत,

तमिसुंद छि अ'स्य दूर्यर जा'रित,

सुय मोनमुत छुक रुठमुत,

गोशन गुपित जन व्यूठमुत,

लोलस छ. व'न्य देमारिया-मज्जूरिया ७

Some one. it is said sometime in the distant past has seen from afar a shadowy silhouette (of the Beloved). This has traditionally reached our ears and caught our fancy.

So we are all suffering from separation from him, and believe him to be sulking in unknown retreats. Love seems to suffer from a self-imposed disease!

४ य'म्य दूरि रुजित चूरि जन,
 फंवा ल'दित थ'वमुत कनन,
 जांह छा पृछान अ'हवाल सोन ?
 जांह छा स्वरन, जह छा वनन,
 यिम काल. गटि म'य त्रा'विमत्य,
 ला'गित छुवन, छारान वनन,
 अम्मा तिमन गयि क्या वनन ?
 हुसनस न कांह गम खु'रिया,
 मजबूरिया लाचारिया॥

And he who stays far away and aloof, his ears stuffed with cotton, as it were, lest he should hear our cries of agony? Does he ever enquire about us? Does he think or say, "What has befallen those whom I have cast into the darkness of death, having set them a-search for me over hills and ravines and woods?" No! Beauty has no sympathy at all.

५ दपहव आमिस यस रच. न स्नेह,
 त'मिसु'ज दियी फल वीर क्या ?

बु'द या त ह्य मा पय पता ?

लभनुक करख तदबीर क्या ?

दिल ह्यस न मानन पत अचुन,

(वायस करव जंजीर क्या)

तस त्यय बुझव तकसीर क्या ?

छा लोल यारफतारिया ? मजबूरिया०

Now we might counsel man saying, "It is as vain to expect any good from one who has no iota of feeling for you as it is to expect fruit from a willow. You can not recognize him even if, by any chance, you meet him; you know not his whereabouts. So how can you contrive to find him?" But his Heart will not retreat or desist, and it is as difficult to control it as to chain the wind. Besides, if we reflect, even the heart is not to blame, for love cannot be a mere flirtation.

६ पनुनुय कनन मंज ह्यस सदा,

ह्यस नाफ. पानस मंज खटित,

लारान ह्य अम्मा रुसिक'ट,

पर्वत त वन त्रावन च'टित,

लारान तिथय पा'ठिन ह्य दिल,

अथ खौर त्रावित अ'छ व'टिथ,
 मुशिका यिवान छस यार संज,
 ल'भ्य ल'भ्य कडान छस सय र'टित,
 खुरित अ'किस वरतम अन्दर,
 भियि मंजु छस नेरान क'टित,
 शमअन यमिस कुनि होव पान,
 पांपुर बेहा दामन व'टित,
 त'स्य पत म'त्य म'त्य नेरिना,
 सत अक.लि हुंघ जामय च'टित ?
 यदुवय अछिव निश ह्रुम ख'टित,
 छा ह्रुम जादूपा'रिया ?

The music that the musk-deer hears is the sound of its own blood; the musk it smells is inside itself. And yet the deer scours hills and forests in search of these ! So does the human Heart run about—blindly and heedless of limbs, so to say. It gets a scent of the Beloved, and this scent drags it out in search. If the scent is lost in one direction (i.e. in one particular object), it bursts out from another. Can the moth that describes a candle-flame at a distance, sit still with wings folded ? Must it not rather rush towards it like mad—tearing asunder the bonds of

reason? What matters it that the candle
is awhile out of its sight? Can Beauty be
mere witchery?

७ हैरानिया, लाचारिया !

नफसजू त शौकच खा'रिया !

लोलस छे बल्य बेमारिया !

हुस्नस न कांह गमखारियो !

छा लोल यारफतारिया !

छा हुस्न जादूमारिया !

मजबूरिया लाचारिया ।

A bewilderment, a helplessness ! The
misery caused by wants and desires ! Love
seems to suffer from self-imposed illness
Beauty seems to have no feeling ! Yet can
love be mere fancy ? Can Beauty be mere
fascination ?

१८—दिलच. गवा'हय

18 TESTIMONY OF THE HEART

- १ पु'ज प'इय पा'ठय मु'ख छुनु हावा'नी,
पद', तुल्य तुल्य पद'य ह्यु थावानी ।

Truth does not really mean to reveal itself to us. It lifts the veil here and there now and then, but the veil remains.

- २ बुजमलि गाह. कुनि कुनि शायि हा'वित,
वत हा'वित ह्यु भियि रावगवनी ।

It casts a lightning flash sometime somewhere, and shows a glimpse of the path; but soon the path is lost again.

- ३ तोषिहे त पोष आसहोस पूजि लागान,
रोशहव त माय थप छन. वा'वानी ।

Could it be propitious, we should devoutly worship it. And should we sulkily turn away from it, the love of it will not leave hold of us.

४ गाशदारन छु सुम दित फयक ख्यावान,

गाशि रस्य संज वन्त, वनि क्या बानी

It dismays those who have eyes to by administering antimony not to their e but to their throats, thus making them able to speak). Those who are blind ipso facto, say nothing.

५ लछि सा'रिजि कछ छम न अथि आयुत,

वाट, बाटस छु साम सलनावानी ।

'Wisdom' is obliged to relinquish reason in disgust, for inspite of myriads of groping it has failed to know all about an ordinary plant.

६ द'प उमरन, "पृछदाव तस कुलालम,

भान भुर्य भुर्य क्याजि न'शिरावानी ।

'One might ask the Potter,' said O. 'why after making pots with such care suffers them to be broken.'

७ लाचार आ'स्य ती कु'र यि करेना'विक,

सोन कतु'त कव, बुथि छा'वानी ।

We were powerless to choose, so we did what circumstances made us do. Why are 'our' actions cast at our face (in accusation)?

८ राम-होन्बन सग दित त रा'छ था'वित,
छिरपूत्यन छि कठ कडनावा'नी ।

(Wild beasts of prey like) wolves are nourished and helped to grow strong and prolific. They are protected too (for all religions forbid their flesh to man); so that the brunt (of supplying meat-eaters) falls on the poor innocent lambs !

६ लुक दपान "तस दिल छा जि जार बोर्जी,
ग्राव वाव, वावस मंज रावा'नी ।

People say to me, 'Has Nature a heart that it may listen to your complaints? These are mere wind and are lost in the atmosphere!

१० दिल दपान लुम "लूक, कथि कन था'वित,
म्योन आसुन लुख, म'शिरावानी ।

But my heat says, 'Will you listen to the common people's jargon and forget my existence? (If Nature has no heart, as some people say, whence comes the human heart?)

१६ - अज्युक्त गाटजार

19 THE 'WISDOM' OF TODAY

- १ आ'मिलन द्रॅठ आव अर्शस प्यठ खु'दाय
आ'मिलन दु'प खच यि अर्शस साज छा'य

Righteous men discerned God in Heaven; men of worldly learning said it was raised to the skies.

- २ अकल प्रान्यन आ'स दु'ड पेगम्बरा,
इल्म अ'जिक्यन सा'हिरा कहरे खुदाय

Wisdom to the ancients was a Prophet (leading them to God); Knowledge to moderns is a terrible sorcerer.

- ३ दीन-रस्त्यव य'च शिभागस द्युत फगोग,
दिल क'रक पागाल जह पृछ हन न द

Men without any religion gave too much importance to the brain, and trod down heart, never listening to its counsel.

४ राज खूलिक फितरतन्य नारस गिदुक,

अन्सरन हँद्य जिन व'नाविक खाकि पाय ।

They wrested her secrets from Nature,
played with fire and made the giants of the
Elements their slaves.

५ वातना'बुक तारकन तामत कमंद,

वकै वाजिक जन त अस्मान बलाय ।

They cast their noose even at the stars
and brought down electricity, the monster
of the sky.

६ जोरु जर इलिमन दितुक, हिम्मत त शौक,

गारजारन का'सुनक खौके खुदाय ।

Science gave them power and wealth,
courage and ambition. Learning removed from
their hearts the fear of God.

७ तिम दवान "दुन्या लु जरन हुँद स'दुर,

जिंदगी तत संज जरन हंज ले प्राय ।

They say the universe is an ocean of
atoms, and life in it is a particular movment of
the atoms.

८ यत न आवस ग्राय तत प्यव मुर्द. नाव,
पानव'न्य ला'जिम छ ग्रायन लाय

That the water which is still is
the waves, to be living, must strike
one another;

९ यिम न व'ल्य या छ'ल्य हयकन मारित मर
फितरतुक कात्न छुट यिम हर्फ ट

That those who cannot kill by fo
cunning must die; such is the la
Nature in brief;

१० फितरतन थ'विम'त्य गुरन गाढन गिजा,
चीं त चां क'रितन, सु कुस बोझक

That Nature has made small fry
eaten up by large fish—the fry may
complain, but there is no God to listen to

११ जोरवालयन हक छु गालन्य, बलिक फर्ज,
नातवां यिम जाय या कमजोर द्रा

That the strong have a right,
duty to destroy those who were born
or proved to be feeble.

१२ अर्य अमन डीशित शिकारस जुव दिवान,

मंथ गय विसरित करन यम बुहय त वांय ।

That the healthy should laugh to see
their victim die; they are unsound who melt
and sigh and sob.

१३ दहरिय'च मंज रूह बु'थ यु'त ताम रोव,

जन त पाताल्यव र'टत निव नागिराय ।

Thus when the soul goes down the pit
of materialism, it is lost—as Nag Rai of the
folk tales was dragged down by denizens of
the nether world.

१४ अत चहस केंह वीत अत छम्बम न अंद,

यूत बु'न प्यत बु'न कुनुय वसनच छ त्राय ।

This pit has no bottom, this ravine, no
end For having come down so low, we
tend still to sink lower.

१५ गालनम प्यठ अक अ'किस गा'सत्य छि शेर,

राम-होन्यन हंज मनोशव थ'व न जाय ।

We are brave as lions in destroying one
another. Men are beating wolves in ferocity
and rapine.

१६ रुठसुत द'य सुत छा फीरित ग'सुत,
क्या सना बुजि फेरिना तस सा'ज माय ।

Has the offended God so turned away
from us ? Will not He even now have merc
upon us ?

२० - पनण कथ

20 About ourselves and our Vernacular

१ 'तुहय बठिस प्यठ रावरान दोह,
चाव लुक नावन तरान,
का'शिर्यव तुहय कोन तरलुक,
सुलि केह पाया करना ।

(Says a sympathetic Indian to a Kashmiri)
"You are wasting time sitting at the shore
while other nations are taking to boats eager
to cross over. Why do you not find way
and means betimes to go across ?

२ मौन त्रावन, बुंद भावन छिव न,
इयव छव ना सना ?
छु'प, बंजिमच रूपमंज प्राण्य छ,
अम्मा यचि मा ?

You do not break silence and speak out your mind. Are you speechless ? Silence is indeed said to be golden, but not so much too much of it."

३ "तारवुन नय तारि,

यत संसार. सुद्रम तार छा ?

साजि छु'पि हुन्द मांनि सुय नय चारि,

वननस वार छा ?

The ocean of this world (says the Kashmiri) is not to be crossed without God's grace; and we are not in a position to speak till He, who knows the meaning of our silence, bids us speak.

४ क्या वनव तय क्या ज्यवव,

अ'रय शक्ति आदम बेजवा'ज ?

साजि योरुक राग तोरव,

बूल्थ पा'रिम मा छ. सा'ज ?

What shall we, dumb animals in human form, say or sing ? The tune we are asked to play is foreign, while the instrument is indigenous. English or Urdu, you know, is not our mother tongue.

५) राजहंसन निश कलव ना,

हर्द, कुस्तोर अस्य विचार्य,

पोष नूलन तीरि यिम लागन,

डुधस कंज्य चार्य चार्य ।

We must naturally stammer before great critics (lit. Hansas who separate water from adulterated milk). They hold us up to ridicule even the best of us (lit. Poshnuls, the best song-birds of Kashmir) by finding fault even with what is good enough (lit. by picking thorns from milk). And we are songless like *Kasturi* in autumn (song-bird who ceases to sing after summer);

६) कथ पनग असि रा'वमच,

वत वन तु बुज कत कुन यिये,

गाटन्यव दपुमुत शरीकन हज,

लेज होन्यव विये ।

We are like house divided against itself, and have lost our mother tongue. Wither can such men go? The wise have said that food prepared by (disagreeing) partners goes to dogs (since each thinks it the other's duty to watch it.)

७ युस पन्न ओस देश,
 साजे दिशि किन्य गोमुत परुद,
 ओल यत् मंज ओस तत्,
 वागस छु यित. प्योमुत हरुद ।

Our mother country has become to us like foreign lands owing to our disunion. Autumn has come upon the garden where we have our nests.

८ वर्जवायस क्या करव ?
 जन हर्द पन त्रा'वित पथर,
 लंजि र'द्य र'द्य सानि जाये,
 बीछ्य ओरक्य जानावर ।

A terrible storm (i. e. our poverty) has thrown us like autumn leaves off our trees. and other birds have usurped our seats on the various branches (i. e. departments of Government)

९ निद्रि मु'त तुर गव न,
 'नालायक' लगी जंढ पयूर न,
 लायकव ग्यव स्वयत्त गिलव ल'ट,
 निरत. केह तस फूर न ।

We who wer edubbed 'unqualified,' slept on and did not wake or even turn on our side; while those who were called efficient (lit. Daiq), like sly cats ate our ghe (i. e. loaves and fishes) and wagged their tail (to exasperate us the more); and we did not say even 'Bishta' (i. e. Get away you cat!). N.B.—Laiq and Bishta are names of two notorious clever thieves of Kashmir. (Laiq the and Mahadev Bishta).

१० जल्स. अज डीशत मनस हमदर्द !

छम आशा वनान,

त्युथ दुहा दय हावि,

वा'लिज व'छ. क'रित आ'सिव वनान ।

As I see this meeting today (held to raise Kashmiri to the status of a language), dear sympathiser, I feel a hope rising in my heart, that God willing, there will come a day when you will be glad to say :—

११ का'शिर्यन छायक छु,

दायक प्याक रत रच वत लभक,

रावमच आसक पनज कथ,

का'ल्य कहतामत लभुक ।

"The Kashmiris are to be congratulated. They have found some good counsellor and have discovered the right path they were divided and had lost their tongue, but have now at long last luckily found it by great effort.

२१ - गज़ल

21 STRAY THOUGHTS

- १ यार मं.दे दादि ददुमुत दिल बहारस क्या करे,
वाव य'दुवय सौत कालुक आसि, नारस क्या करे ?

What use is spring to a heart burning in separation from the beloved? What will wind do to a fire, even if it be a spring breeze? (Blaze it up!)

- २ कांसि प्राराण दारि प्यठ युस, वांसि त्रावे धारि उ'श,
आवशारुक तस हवस क्या, शालिनारस क्या करे ?

One who sheds incessant tears all her life, sitting on a window, and expecting some one, can hardly desire to see water-falls or to visit the Shalimar Garden (with its fountains and cascades).

- ३ काँसि पलजुन काँसि हुंद जेवर वलुन यस युँछ न लाँन्य
रवन बना'विन संगि पारस, तस बिचारस क्या करे ?

The philosopher's stone may turn things to gold; but what effect can it have on a miserable being not destined to be anybody's ornament or a resource in time of need ?

- ४ हाँश-ड'जिमच जोश व'छ.मच पोप. महनस तोषि. क्या,
रोशि यस चु'ल आश बा'वित गोशवारस क्या करे ?

How can she relish a flower ornament who is bewildered, being robbed of youthful excitement ? What use is a pair of pendants (symbolic of married happiness) to one whose lord has left her hereft unaware ?

- ५ कालिदास तालि क'जपत कालि व'हुमुत गाटल्यव,
तालिअन युस लोग जालस गाटजारस क्या करे ?

The wise of yore have said that even wise men have been foolish in love (lit. Kalidasa had a stone cast at his head). What use is wit to one whom ill luck has thrown into a trap ?

- ६ लोल. मस जाल्यम त गाल्यम' यस तुडित नालूम गो.
बीम. नशिके बाविहे मस चु'न खुमारस क्या करे ?

11) He who understand late in life that the wine of earthly love burns and destroys, might give up drinking, for fear of intoxication; but how can he escape the listlessness caused by craving for it?

७ रंग हा'वित भ्रम दिवान ओस कहवचन खु'ट म्योन खन,
अ'म्य क'हुस अ'न्दर्यम खु'चु नुन लोल नारस क्या करे ?

My impure gold used to deceive touch-stones by its brilliant colour; but the fire of love brought out its dross—how could it deceive this

८ डालि निम क्या बालयारम ? उर त शुध पाथम न दिल,

छानि'मतस यत दागदारस नावकारस क्या करे ?

What shall I present to my love? My heart in nither sound nor pure. What use can he make of it—torn, stained and unworthy as it is?

९ ब्रौठ छुय डेर कूठ मजिल गा'फिलो बस कर म जेठ,
यस मतिस माधस जिगर शहिन्यव न हारस क्या करे ?

Foolish man, desist from going on (in earthly love); the stage ahead is even more difficult. What will he do in the heat of June whose 'heated liver' did not cool even in midwinter?

२२ - प्रश्न

22 QUESTIONS TO TEACHER

१ छांगरि छुम मन त विलरेमव काय,
यिथि हाल, किथ, पा'ठय छार. मुकलन पाय।

My mind is distracted, my body decrepit
How can I in such a condition seek for
means of salvation?

२ आमिहे मः दुख पनने पापुक फल,
द्य.व चालहा त यूत करहा न बुद्ध वाय।

Were pain the punishment for my sin,
I could perhaps endure it without sighs and
sobs;

३ पाप, रस्त्यन हन्ध दुख दा'द्य हावित,
वदनावान छिम यिति छावन, न्याय ?

But I am made the miserable looker-on at
the pain and anguish of the innocent Is
this too justice ?

४ सुख,लिशाय मः कुनि कुनि मुख हावान,
वुजमलि खोत, ज्याद, तत जां हून, पाय ?

If a little happiness comes my way at
distant intervals, it is never more lasting
than a flash of lightning.

५ यी हू गुरुदेव । लूकन हुन्द ति संसार,
सुख-हांडे नय त दुख दा'द्य ताप नय न छाय ?

Such is the world to my fellows also
O my Guru,—either the agony of pleasure
or that of pain; either hot sun or cold gloom.

६ तुहि क्या हूय ति अथि आमुत य.व सूत्य,
सुव, सुद्रस तुहंदिस पाथि न प्राय ?

What have you found that your ocean
of bliss is not ogitated by even a ripple ?

७ धर्म मूल तय शिवमय छु तुहि संसार,
दुख दरितुक किथ. पा'ठय अन्धोव न्याय ?

The world to you is based on morality and is the manifestation of Bliss. How have you solved the problems of pain and evil ?

८ सोन गाटजार यत निश मूर्ख. विवहार,
त्युथ अनुभव प्रावनुक क्या छु ओपाय ?

The experience, the intuition, compared with which our 'wisdom' is foolishness! what are the means to attain that ?

२३—"भियि साअता बेह"

23 PRAY, SIT DOWN AWHILE

१ आय सुरुमत छयत गछवज् छम रेह,
प'त्य गोम लुकचारम वजुमुत सह ।

My span of life is about to expire; my flame is about to be extinguished; the affection that bubbled up in my youth has disappeared.

२ पकना'वित आशयि थकना'बुस,
गाश. रछ.रस.मंज यति अ'जिनम नेह ।

Hope made me go hither and thither all night, till I was weary, and landed me at dawn in a gloom.

३ सुन्दर यि दृश्य छुम भासान विकरोल,
जिन्द'गायिहु'द सुधुयर् म. गोसुत वेह ।

This beautiful landscape appears to me unsightly; the sweet things of life have become to me bitter as poison.

४ शायि शायि दय रंग. रंग. जाम पूरित,
पय ल'सुमस न कुनि अद. भरना केह ।

God is everywhere dressed in all kinds of garments, but even so I could not find His track. Is not my anguish natural?

५ बुजरस मंज थ'यपि २ छ.रुन क्रूठ,
वत छारनस छ. ला'जिम यावन तेह ।

To seek Him in every nook and corner is very difficult in old age; such seeking requires the vigour of youth

६ कट. धर्मस आ'स प्यठ पंकज चाल,
मूल. तल. लूम. न्यम्ब डीशति गौम हेह ।

False righteousness had outwardly the look of a lotus flower (lit. grown in the mud); on looking deeper I was dismayed to see the mud of desire (for pleasures of heaven) at the root.

७ व्रट. अनवारि युन सूरम न द'पुहम,
प्युहमुत गुय छांगरि गछ भियि पेह,

Alas, for me the necessity to come here and 'await my turn at the grinding mill of life' has not ended. They said to me, 'The flour you ground so far is scattered to the winds: go and grind again.'

८ यिन. चानि छम दाद्यन दगि लुच लत,
आइन वाजि म्यानि, भियि साअता वेह ।

When you come to me (for pity's sake), I feel the pain of my many ills a little relieved, O My friend from early days; pray, sit down a little longer.

२४-नार हा !

24 FIRE! FIRE!

- १ स्वरुम सु लाल. रुख मनस, जलाव लुग कज्जल बनस,
फ'रुम सु नार खि'रमनस, लगुस न केँहति जेठनस,
दिलस हयतुन जिगर तत्थव त शोर बु'थ जि नार हा ।

I meditated on my red-tulip-like beauty ;
the 'dark forest' began to glow. The fire
burnt up my harvest. It spread in a wink.
The Heart caught fire, the (neighbouring)
Liver became hot, and there arose a cry of
alarm, "Fire ! Fire !"

—:—o:—

२५-हाय संसार ! (वुजर)

25 AH, THIS WORLD !

(Old Age)

- १ लुकचार ओस सुख. सौँत. पोषन द्राव,
यावुन राग. रित.काल्युक चकचाव ,

लुकचारस त यावनस केह नय द्राव ,
उ'व छांय जन ग'य ड'ल्य ड'लिये हाय ॥० हाय संसार

Childhood was like flower-gathering in the spring of happiness; youth, like vivacious merry-making in the summer of attachments. Both were short-lived, and passed over us like the shadow of a cloud.

२ ताम यित प्यव बुजगकि हटु'क वाव,
सुस्ती हयत त सदी त जदी आव
वर. गा'मत्यन वर्गन लुग चले जाव,
वाव. सून्य गय सर्वकद हलिये हाय ॥० हाय

Presently came the Autumn-wind of old age, bringing with it feebleness, chill and pallor. Faded leaves began to bustle about; statures straight as cypresses were bent by the wind.

३ अ'र्य हिम त होश बोलबुन्य जानावार
छावान आ'स्य विषयन हुंइ गुलजार,
हद. वाव. केह ग'ल्य त केह सव्य देमार
अडल्य'क्य त र'न्य अ'न्य ज'य त क'लिये हाय ॥०

Sound senses were like song-birds enjoying the garden of sense objects. Some of them were killed out-right by the autumn wind, others were left enfeebled, crippled, blind, deaf or dumb

४ यावन, कि वग, भोग, निश न पत्य चासुत,
पाप, दुर्गन कुन वे राह दामुत,
त.ल ह्युय ज्युस त प्यठ नचनस च, आसुत,
उपदेश चोन मानिहा ? ल'लिये हाय ॥०

How could one who, by the momentum of youth, continued to enjoy sense—delights and rashly ventured into the impassable fens of sin how could he listen to your warning. O Lalla, when you said, "There is a deep pit beneath you, and you are dancing on the treacherous floor covering its mouth?"

५ वेद ज्योतिश त परि दयत ना'ली नाल,
उ'र रोजनच चाल सोचेयि य'च काल,
रोगन क'र मात फुटगा'वित चाल,
सुख, चा'लुन पोज किमि तलिये हाय-हाय०

In constant consultation with physicians, astrologers and priests, I thought long and decided on a clever move (as in chess) with

the object of continuing in sound health. But Disease defeated my tactics by introducing Decay (lit. rukh) imperceptible like water flowing under cover of husks.

६ गा'मत्य दा'द्य बु'तलित आय. फीर्य फीर्य,
जिण्णं जचि होंज विगय्यवि राइ शीर्य शीर्य,
अण्ण जन ल'ग्य हयनि फयि २ चीर्य चीर्य,
लुकचार चेमत्य दुध. ग'लिये हाय-हाय०

Ills that seemed to have gone for good reappeared with great force and began to demand back, as if it had been a loan, every drop of milk with which I was suckled in infancy—to squeeze it out of me. The worn-out rag (my body) hung awry on the other side if mended on this (side).

७ वृजम ह्यु चुरं लोभ क्रोध दट त अभिमान,
कम सममुन समुत त समयुक्त ज्ञान,
काक भ्रैद्यव छि काकन्य पूत्य जानान,
नवि गाशिक्य अडगाटलिये हाय-हाय०

Avarice, anger, obstinacy and pride increase in old age, while intelligence, memory and knowledge of the changed times are at a low ebb. 'Granny is out of wits,' observe the grand children, the half-wise of the 'new light',

८ अछय आस. रुत रूप द्रैठ यिन. वापत,
 कन सुन्दर शब्द योजन. वापत,
 दा'य क'र्य क'र्य छि वुज दुख दिन. वापत,
 चश्म. बाझम त दंड सक्त. क'लिये-हाय०

Eyes were given to see the beautiful ;
 ears, to hear sweet sounds and words. But
 now they remain only to cause pain by
 catching diseases—those 'almond-like eyes and
 'pearly' teeth of youth !

९ दीप आ'सुख च. दर्शुन करनस युग्य,
 का'मि हंजिवति सुम-शाठ तरनस युग्य,
 प्रेम पत्रय लेखनस त परनस युग्य,
 छवत. गा'मच्य इम्बर्जलिये हाये-हाय०

Extinguished lamp of my fair eyes, you
 were a light with which I might see the
 beloved, cross a bridge or a shoal on my
 way to meet some one, or at least read and
 write affectionate letters.

१० हृदयस मंज यिम आ'स्य रत्य. रत्य. भाव,
 सत्य (सत्) संतोष, शांती त दयमुन्द नाव,
 फुट. वजि लंजि. प्यठ जन भाटल्य काव,
 आ'ल्य (तुल्य तुल्य) बार. बार. चलिये हाय हाय०
 श्रीविश्व

The virtues of truthfulness; contentment, peace, piety, and the like have gradually and one by one departed from my heart—as prudent birds remove their nests from a branch about to break.

११ तिलि हव्यांत लोलुक उत्तम थान,

स'जि वति हुंद स्यु'ध साद. क्रम त सोपान,
वति ष'किमत्य ति मानुष-रूप भगवान,
तन, डोठव न ज्ञान-बुजम'लिये हाय-हाय०

Flash of intuition, once in my youth you revealed to me the high level of universal good-will, the easy ascents of the straight path, and the God-men who had trodden that path. But since then you never put in an appearance again.

१२ दुख-आवलन. मंज. बु'ज किथ. कड़. नाव,

पय (पव)रा'वुमुत त खूर फुटमुत त बुधि वाव,
कुथ द्रामुत त मठमुत तारवुन नाव,
मे मशरोवमुत थीरवाज नावि चीरवन्य द'लिये हाय-हाय०

How can I steer my boat safe out of the whirlpool of misery, now that I have lost my bearings, my oars are broken, the wind is adverse, the boat is leaking, and

have forgotten Him who helps men to cross ?
My boat is adrift and my clothes, drenched
with the water that is leaking in.

१३ सम्भव छुन. समयस पतफेरुन,
हर्द-पत. भियि वनिमा रित.कोल युन,
क्रम. किन्य पजि शमनुक माव वातुन,
युन ओसुम त यियिहे व'लिये हाथ-हाय०

Beauty

Time cannot go backwards, and summer
after autumn is out of question. In the order
of seasons the winter of cessation is due.
Since it has to come, I would it come sooner.

१४ भगवानन यिम उ'पदा'व्य रत्य. भाव,
गुलानाई दोशु-कंडि रस्त (पीपा) कांह मा द्राव,
शमुनुय ओत निर्दिश रत उपद्याव,
मूदिस जि सा'य दुख-दा'य वलिये हाय-हाय०

Of all the good things created by the
Lord, 'no flower is without its thorn. The
only unmixed good is cessation; for the dead
are free from all disease and pain.

१५ दय. मोल नय थविहे यि शमनच वत,
जिद्गियि नरकुय रोजिहे नित,

धन्यवादस युग्य आसिहे त दयगत,
अस्य करहोन ग्रावव त'लिये हाय-हाय०

If the Lord, our father, had not made Death, and if this hell of a life were to continue for ever, Providence would not deserve our thanks we should overwhelm it with complaints.

१६ यी छु जगतुक ति अंद-शेहलुन त निर्वान,
शंकरसुंद शीन. धर. शून्य थान,
जीव. वुंदन यि यस्त. तूर्य पकनामान,
काल. व्यथ ति का'ल्य गछि भस्म ग'लिये हाय०

Such, too, is the destined end of the world—loss of heat followed by extinction, symbolized by the abode of 'Bliss' in the silence and solitude of eternal snow. The river of Time, which now drives us like drops towards the End, will, in course of time, itself fall into the abyss of non-being (Kashmir folk lore said that the river 'Veth' disappeared below Baramulla in an abyss called Bhasma Galla).

२६ - रंग. चर

26 PRETTY SONG-BIRD

- १ बाग.च परिय वन. सुंदरिये,
 रंग. चरिये कवय ह'यतुथम दूर ?
 च. कमी शतु.रन म्योत्य कन भ'रिये ? रंग. चरिये०

Fairy of gardens, beauty of woods, pretty bird of gay plumage, why do you keey aloof? What enemy of mine has poisoned your ears against me?

- २ दारि प्यठ बोल भोष चोन यलि. बूजमय,
 धन्यवाद सूजमय त मुचरिम नैन,
 तामत च. जिख, नैन म्या'न्य जन खरिये-रंग च. रिये

You sat warbling on my window at) which I was thinking with eyes shut). I heard your song, thanked you mentally, and opened my eyes to see what bird you were Just then you flew away as if my eyes were repugnant to you!

- ३ कवियत छु ग्व'बुमुत मिजिमरिहुँद रम
 कम तुहि छु न काँसि गम छुम ती
 राह छुन. तु'हि मनुषव पाप क'रिये ॥०रँग०

Poets have spoken of the shy antelope but none of you is less shy, and that pains me. It is not your fault; we men are the sinners.

४ निर्दय वीनत वायु मँडल जल. थल.,
बल. नय त छल. अ'स्य मारान छिव,
ला'गित जाल बालवाशि छुक व'रिये ॥० रँग

We mercilessly kill you in the air, in water and on land by cunning. If we are not equal to you in strength, we use nets and traps, nooses and lures.

५ जिठि मुँद धर्म ओम कां'स्यन ललबुन,
जलबुन प्यवय यत रगनाथि नार
य'सि सान्य मन कजि खोत. क'र्य दरिये ॥० रँग

It is the duty of seniors to fondle and cherish the juniors (in evolution). But the taste for meat (may hell fire consume it) makes our hearts harder than stone.

६ उडबुन पँड्डी सहि किथ' पँजर ?
खँजर. सत्य छुम मरुनुय जान
मूर्खव पँजरन जालार, ज'रिये ॥० रँग०

How can a bird born to fly free endure cage? It is better for it to be slain with a knife. But we fools adorn cages with tassels (to make the prisoner happy!)

७ आज्ञा'दिया छ. य'ति तति वडि बु'ड सु'ख,
दुख कैदखानुक क्या गछि. कम
वेडि यु'द जि आसन स्वनसँद्य क'रिये ॥० रँग०

Liberty is the highest happiness here or hereafter. The pain of imprisonment cannot be relieved if supposing, the fetters are made of gold.

८ क्या गव असि पननिस ऋषि धर्मस !
पर मस चत डल्य हिस तय होश,
खु'शवर्य मार्गव दति राव'रिये ॥० रँग०

Alas, what become of our own religion of the *Rishis*, so that by drinking foreign wine (i. e. adopting foreign culture) we have lost our wits and senses. We are lost by following the 'left-hand' paths (e.g. Vamachar.)

२७-गज़ल

27 VERSES

१ खाक. तूँस बाग. नुस्ताना क'रुन,
आब. कतरस खास. दुर्दाना करुन ॥०

God made a flower-garden of a heap
dust (the earth); He made fair pearls
mere drops of water.

२ गुल त बुलबुल ब्रोंठ यल खाकस बन्याय,
त'थय अथा डा'लुन त इन्साना क'रुन ॥०

He gave a kindlier touch to the earth
that had so far become roses and Bulls
(i e. vegetable and animal kingdoms),
produced Man.

३ शुभवुन बखशुन त'मिस दिल तय दिमाग,
सारिनुय मँज रत क'रुन दाना क'रुन ॥०

He endowed man with balanced heart
and heart, and so made him the wisest
best of all creatures.

४ रज वना'वन हुस्नके जजवच कमंद,

इश्क खसबुन इश्क, पेचाना करुन ॥०

He created Love, ever aspiring higher like the flowering creeper, Ishq, and made the attraction of Beauty the rope by which it should climb.

५ लोल मुदरुक अक हुवावा ओस दिल,

बँद त'थय मँज दर्द, तूफ ना करुन,

The human heart was a bubble in the ocean of his love; but within this bubble He placed a whole storm of feeling.

६ छाँ'डव य.म्य ताअत क'रित जन्नत त दूर,

मजिदा लूर'न त दूकाना करुन ।

The man who performs religious duties and desires paradise and houris for reward, is like one who built a mosque and then dismantled it and built a shop.

७ सोज साजिच वज्म नूरा'नी क'रित,

शमअ मु'दयय पान. गु'ल - जाना करुन०

If the candle vanished after lighting up
a concert of music and love, it has died well

८ फलसफन कर्य ज़्यादा, न'व्य न'व्य पेचुखम,

जुल्फि पेचानस कुन्यय शाना करुन०

Where Philosophy tried to comb the
clotted locks (of the Mystery), it only added
to the complication of turns and twists

९ थामि गव रुजित सु दिल यत गाश आव,

चश्मि वीना चश्मि हैराना करुन०

The enlightened heart is taken aback by
awe, the eye that is made to see is robbed
of expression.

१० फख्र कश्मीरस छुना ? महजूर हू

पैद साहिब - दिल सुखन - दाना क'रुन०

Kashmir may well be proud that she
has given birth to a kind-hearted poet like
Mahjur.

११ य'म्य गजल का'शुर बनोव अंगूर्य मस

शूमबुन देवान मैखाना क'रुन०

Who made the lyrical verse of Kashmir
as sweet as grape-wine (of Persia), and his
beautiful book of verse: a tavern.

१२ मस बुद्धित कर जाय खा'ली का'जवा'ब्य,
मैकशब दु'प 'बारि ईहसाना करुन ०

When the 'Kanji-seller' saw this wine
he withdrew; wine-bibbers said, 'It is very
good of him to go away!'

२८ - चौपायि

28 QUATRAINS

१ यत आदर्शस पतव नमव अ'स्य सारी,
यत कुन फीरत थ'कित लमव अ'स्य सारी
यत कांह वा'तुय न सा'मिसय युस वा'नित
सुय बु'ड दय, त'स्य अँदर समव अ'स्य सारी

The Ideal before which all of us must
bow at last; to which we shall bend our
steps after weary wandering; which prevades
all but has not been reached by anybody—

that Ideal is the great God in whom shall all meet and be contained.

२ पु'ज-रुत-सुँदर छि जीव सा'री छारान,
अ'ध्य दीपस कुन छि जन त पाँपर्य लारान,
यत कुन युस पु'क त'मिस त्यूत छु दूर,
त'ध्य आदर्शस छु नाव प्योमुत नाराण ॥०

All souls seek 'Truth-Goodness Beauty all rush like moths towards this lamp. The Ideal which seems the farther away the nearer one comes to it—that is called Narayana (source and home of Man).

३ दय जोन असी, दिवान केह निशुद्य दस,
सीनस प्यठ ह्यत अलग अलग दीनुक थम,
लंजन कुन नेर.वन्य छि हन हन दूगान,
मूलस कुन यित गछन छु दूरर कम कम ०

Some ignorant men, each of them supporting on his breast the standard of different religion, boast that they alone know God. Those who wander towards the branches are separated more and more from one another; only when they turn towards the Root, they come nearer to one another (and to God).

४ दय जा'नुक या वुछुक पि आसुत छु वनुन,
 जानुन कैछा ग'यव तिथुय पान वनुन,
 लछ वा'सि ख'सित छु त'त्य तिथुय दूर आकाश,
 यम्य वुछ त'म्य थु'द हना ख'सित पान पनुन०

'God has been known or seen, such claims are words that have been spoken illogically. For, to realize something perfectly is to be it. The end of space is still far away after one has travelled in space for a million ages. Whoever is said to have seen God has in reality seen only himself raised a little higher.

५ आदर्श पनुन यिमव स्यठा थ'वुमुत पस्त,
 तिम ढाय कइम ख'सित गछहन ना बद-मस्त,
 पानस निश नेरुनुय छु हत वा'सि सफर,
 मेरव २ हनोज, दिल्ली दूर अस्त॥

० १२५ १२५

Those whose ideal is very low may well exult when they have risen a few steps. It requires a hundred lives to rise above the ego. Hence the proverb, 'Go on, go on, Delhi is yet very far away.'

६ मरनुक ति इलाज यस हकीमस आमान,
 आमान आ'सित ति वुछ न करवुन इहमान,

खिस तोति वनान शास्तर 'दीनदयाल,
'रहमानि रहीम तस छु मानन कुरआन०

It is easy for God's perfect wisdom to find a remedy even death; even so we have seen Him exercise such mercy. And yet the *Hindu Shastras* call Him 'merciful to the helpless' and the *Quran* declares Him 'merciful and clement and merciful'!

७ इहसान कुलस प्यठ छि अ'नी अ'स्य ति बुछ
पन पोष ह'रिन छु कुल तवय दूर रोजान,
व्या'लिस छु रछान कुल तवय व्यालिस मंज,
जुजवन छु यिथय पा'ठय कुलस प्यठ इहसान

Blind as we are, we too can see the mercy on the whole; He allows leaves and flowers to fall (in due season), for this the tree to remain strong. To protect the tree itself (against destruction) He puts the seed and takes good care of the seed. Thus even the parts (e.g. leaves etc.) which receive the mercy shown to the whole (tree), they can appear again in due season.)

२६ - गजल

29 VERSES (on Idealism)

- १ दिलदार जा'नुम मायि हु'त, अमि पानव'ज यारान कु'र,
रहमन तम'द वखशिस खता, अ'श्य मुक्त मे नजरान. कु'र ।
- २ द'पुनम-च. कर म्या'ज चाकरी, में इज्जतुक शुकुरान कु'र,
द'पुनम-च. छा ह्यन्य नाज म्योन्य, तामत मि जुव बैअन क'र
- ३ त'म्य डोलुनम शानन अथा, ससतस मे तहंदिस शान क'र,
नाजो नियाजुक साज-वाज अद पानव'न्य क्या २ क'र ।

1—3 I found the Beloved gracious. and we became lovers His mercy forgave my faults, and I presented pearls of my tears (of repentance) He wished me to be his devoted servant. and I thanked him for the honour. He said, 'You have to purchase (i.e. put up with) my wantonness,' and I at once offered my life as earnest money. Then he stroked my back, and I began to comb his hair (i.e. attempted to solve the mystery about him). Then we did all that suited wantonness on his part and submission on mine.

४ मस खा'स्य बुद्धिमस चशमि मस्त त'त्य मे पनुन मैवान. कु'र
त'म्य हौसलस म्यानिस बुद्धित मग चावनुक पैमान. कु'र,

I found my tavern in his eyes which
were like cups of wine. He made a wine-
measure suiting my capacity.

५ इल्मन द'पुम-खुवा बुद्धत, इल्मुक मि केंह पर्वा न कु'र,
खा वय छु य'च विहतर मि वु'न, य'म्य पादशा मस्तान कु'र

६ शाइर, मुसव्विर वुत-तराश, अ'म्य खुव नय क्या र न कु'र
कुहकन त मजंनू अ'म्य बनोव अ'म्य शमअ तय पर्वा न. कु'र

5—6 Science said I had been dreaming,
but I did not care; I thought such
dreaming was better than waking (realism),
for the former makes at idealist feel
like a King; it makes poets, painters,
sculptors, all other artists; it makes
lovers like Farhad and Majnun; it lends
a charm to candles and moths.

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३० - गजल

30 I WONDER

- १ सानि दादिच चारसाजस तन खबर आग्या सना ?
ऊर्य यिम थपिमन्य तिमन आहन असर आग्या सना ।
- २ स्येज नजर तस यारसंदे रहमत च सुथ वाति योर,
तालिअस जांह का'ल सा'निस त्युथ स्यजर आरया सना ।

1—2 I wonder if he who can remedy our ills knows how ill we are; whether our suppressed sighs have, after after all, some effect; and whether your stars will ever be so auspicious that his merciful looks will fall straight on us.

- ३ आसियन प्यठ नावि य.मि किन्य गाह रहमुक आफताब,
अख रचा कानूनकिस अब्रस वछ.र आरया सना ?
- ४ यत अन्दर प्यथ न'न्य गछ.न सान्यन गुनाहन हंय पहाड,
उफवकिस सुद्रस अमा त्युतुय सजर आरया सना ?

3—4 Whether there may be an opening somewhere in the clouds of Law (retribution) that a ray from the sun of mercy

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may fall on sinners, and whether the ocean of his forgiveness is not deep enough to submerge the hills of our sin.

५ गुलशनस कुन अज म. भासान गैरमा'मूली कशिश
गुल-कवा दिलजो गुलन मंज जल्वगर आस्या सना

5— Today I feel an unusual attraction towards gardens, I wonder if the flower-dressed seeker of Hearts may be seen today in the flowers.

६ सुवहकिस वावस द'पुम क्या अनत खुशोया ततिच
तथ गुलिस्तानस अन्दर वावस गुजर आस्या सना ?

6. I said to the morning breeze, "Would you please bring me a little fragrance from that garden" ? But I doubt if the breeze finds admission there

७ काफिरन हुं दिस मतस बेछान डयूठम मूमिना,
तस बिचा'रिस दौजखुच सावती बतर आस्या सना

८ युस निशातस मज बुछान महफिल अमीरन हुं ज मज
तस तसव्वर जन्नतुक अमि निश. जवर आस्या सना

Frivolities.

7—8 Can hell be worse to a pious Muslim who has to beg cooked food from 'infidels'? Can a coolie who sees a party of rich men feasting at Nishat Bagh form a better picture of paradise?

६ फाव. कश नेकन दिवान ईसा बिहिशतस प्यठ वरात,
खास. जाया आ'सि तिम सोचान, मगर आस्या सना ?

9. Christ promises heaven to the hungry pious. They think it must be a fine place, but doubt if it exists.

१० हूय ह'स.ना'विथ दपान युस का'शियन तुहय म्या'न्य तीर,
तस पुहु'ल युस मानि तस हयू फित्नगर आस्या सना ?

10. A strange shepherd he who lets hounds loose on harmless sheep, the Kashmiris, and then suavely calls them his flock! And he (you-er-know) who acknowledges him a shepherd must be matchless in mischief.

पुष्प

१०

गाल हन हन त कालुन राय हरराव
 जाल मर मर कुय सोरुय मर मर राव
 वरणशम कत तलनवराय मरराव
 बोध पनुनुय छु सु२ सोहम तलौली

Give up all have have and
 fear not death. Cast love
 of life and dread of
 death away, and worry not
 Forget the rules of Caste (वरण) and
 Stages of life (आश्रम) and even
 Saavyas Ashram (सन्यास)
 know that your own good
 is this that you know your
 THE SELF (बोध पनुनुय) and
 that you are He (सोहम)

समरण

by
 M. S. S.

वरण

